

HUMAN DEVELOPMENT

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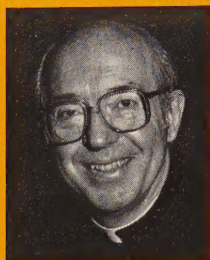
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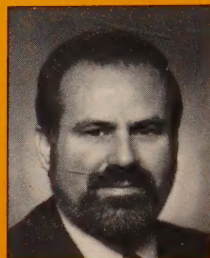
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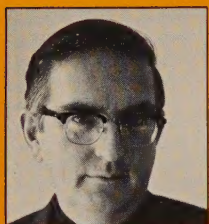
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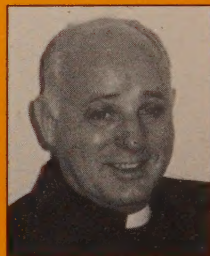
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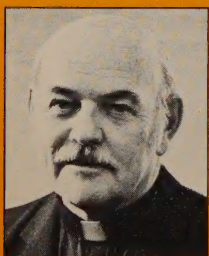
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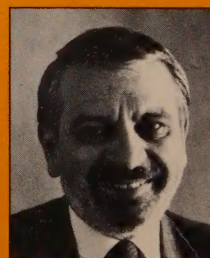
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HUMAN DEVELOPMENT

CONTENTS

6

THE STAGES OF CONSCIOUSNESS RAISING

Christine C. Gaylor, C.S.J., Ph.D., and Annelle Fitzpatrick C.S.J., Ph.D.

12

PSYCHOLOGICAL CRISIS

An Opportunity for Spiritual Growth

Joseph J. Nicolosi, Ph.D.

14

COMMUNAL LIFE AND THE GLOBAL REALITY

Donna J. Markham, O.P., Ph.D.

20

SOR JUANA'S RETORT

James Torrens, S.J.

23

EXCELLENCE IN THE MANAGEMENT OF RELIGIOUS

John J. Karwin, S.J., M.A.

28

UNDERSTANDING THE CHILDREN OF ALCOHOLIC PARENTS

Sean Sammon, F.M.S., Ph.D.

36

SO YOU'VE BEEN FIRED

Brenda Hermann, M.S.B.T., A.C.S.W.

42

ORGANIZATIONAL CULTURE

Implications for Leadership

Robert Muccigrosso, Ph.D.

2

EDITORIAL BOARD

3

EDITOR'S PAGE

5

AUTHORS IN THIS ISSUE

46

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HUMAN DEVELOPMENT

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Authors are responsible for the completeness and accuracy of proper names in both text and bibliography. Acknowledgments must be given when substantial material is quoted from other publications. Provide names of author(s), title of article, title of journal or book, volume number, page(s), month and year, and publisher's permission to use material.

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EDITOR'S PAGE

INTEGRITY SHORTAGE SCREAMS FOR RESPONSE

Out of every evil, many believe, some good must eventually flow. But it does not happen automatically. Sometimes we have to commit countless hours of prayerful thought to examining an evil situation in order to discover what there is of value that can be derived from it. Millions of us have done so, for example, in relation to the Holocaust, so that somehow humanity's future condition might be improved over what it was at the time of Dachau, Belsen, and Buchenwald. The atrocities associated with those places revealed an unsuspected and terrible flaw in the psychosocial and spiritual development of supposedly mature people living in the European heart of Western civilization. The recent Klaus Barbie trial in Lyons has again provided a grim and saddening reminder of all the evil that was perpetrated in those infamous extermination camps because of a failure to cultivate in the young a profound respect for the worth and dignity of every God-created person, no matter what her or his race, color, or creed might be.

In recent months, here in the United States, we have been brought face to face with another deplorable failure to instill in our young a basic and essential quality, one on which the future of our society and our civilization both depend. We have been shocked by the rampant dishonesty manifested by undeservedly trusted criminals on Wall Street. We have seen our Marines break their pledge of fidelity to the nation and jeopardize its security by engaging in strictly forbidden consorting with women in Moscow. Even more disillusioning, we have heard through the Iran-Contra hearings that officials at the highest levels of our country's government cannot be trusted to conform their performance to our laws and Constitution. The lies and deceptions that those hearings

made public have embarrassed Americans in the eyes of observers all over the world. But worse, our friends and allies have rightly arrived at the conclusion that by pressuring them not to supply arms to Iran and then doing so ourselves clandestinely we proved that as a nation we are undeserving of their trust and confidence.

When you can't trust people it is because they are failing to live up to what you have a right to expect from them. When they take oaths, solemnly pledge their fidelity, or accept positions of responsibility with the well-being of others depending on their moral integrity, and they then act in ways contrary to the obligations they have assumed, it is a sign that their character is flawed. They cannot be trusted, since they lack the quality of moral or ethical integrity.

For many years research psychologists have been telling parents and educators that they have discovered in their laboratory settings that there is no child who will not behave in a dishonest manner if the conditions surrounding him or her are sufficiently and temptingly arranged. In response to just such findings, psychologist Lawrence Kohlberg set out to study the ways that moral development in young people takes place and how it can be fostered. Most regrettably, a few months ago while in a state of profound discouragement and depression, Kohlberg apparently committed suicide. The continuation of his research, which is now being carried on by a number of his students and other behavioral scientists, deserves all possible encouragement and support.

But if children are going to grow up to be adults with integrity, something far more important than research is needed. To develop the qualities of honesty and fidelity, as Abraham Maslow's studies revealed, one has to be *challenged* to become a person with character and also be provided with inspiring and vivid examples of persons demonstrating the desirable virtues in their everyday actions. What this means, in fact, is that parents, educators, coaches, clergy, business and professional persons,

and men and women in government need first to act with transparent integrity in their own private and public lives and then to invite the young to do likewise. The life histories of prominent morally mature adults, including the saints, should be repeatedly brought to the attention of children and adolescents, who in turn should be given recognition and praise whenever their behavior shows that they are striving to be honest and responsible in their dealings with others.

All of us who are concerned about the complete development and well-being of others, and about the future of the society and world in which we live, can do more than just lament the flaws in character formation that we see so commonly manifest these days. We can commit ourselves to seizing every possible opportunity to strengthen, by our deliberate choices, our own sense of moral integrity, and we can influence constructively the growth of others, not only by our example but by encouraging,

challenging, praising, and rewarding them, until the habits or virtues associated with moral maturity are firmly rooted in the depths of their being. The current, all-too-apparent shortage of integrity gives us a chance to do something priceless for those in our care and for the nation and world we love. If we don't act to improve the situation, who will? It's a developmental endeavor that God is hardly going to refrain from supporting with the kind of needed assistance that only God can give.



James J. Gill, S.J., M.D.
Editor-in-Chief

Update on Cholesterol and Coronary Heart Disease

American readers of HUMAN DEVELOPMENT may have noticed that just recently the U.S. Federal Government has launched a nationwide cholesterol education campaign. At the same time, rapid tests to determine cholesterol levels in the blood have begun to be offered in shopping centers and workplaces around the country. Many among those tested are finding that for the first time in their lives they are feeling compelled to decide whether they should change their diets or seek medical treatment.

The most authoritative recommendations published in the United States regarding treatment were prepared by a 1984 conference of experts convened by the National Institutes of Health. The conference urgently recommended that all Americans whose high cholesterol levels put them in the top quarter of the population be treated with diet or with both diet and drugs. The experts designated adults of forty years or older with cholesterol levels of about 260 milligrams per deciliter as being at "high risk" of acquiring heart disease, and those with levels above 240 as living with "moderate risk." For people in their thirties, the higher and moderate risk levels were 240 and 220, respectively, and for those in their twenties, 220 and 200. The conference suggested that adults under thirty attempt

to reduce their levels to about 180 milligrams per deciliter and that older adults set 200 as their target.

Today the strongest advocates of cholesterol reduction cite new evidence that a wide range of people will be better off if they bring their cholesterol level down even below the danger levels pointed out at the 1984 conference. The American Heart Association recommends that whether or not the cholesterol level is high, all Americans (including children) follow a prudent diet, restricted in fats and cholesterol, in order to bring cholesterol in the blood down to safe levels. A recent study conducted at Harvard Medical School and published in the *Annals of Internal Medicine*, however, prompted researchers to conclude that people who want to avoid heart attacks and strokes would be even more successful if they stopped smoking and reduced high blood pressure and not just lowered the levels of cholesterol in their blood.

Physicians recommend that persons who have their blood tested for cholesterol in a shopping center or workplace see that the results are communicated to their own doctor so that these findings can be evaluated in light of the age, sex, family history, and medical condition of the one tested, and treatment, if needed, can be appropriately and promptly prescribed.

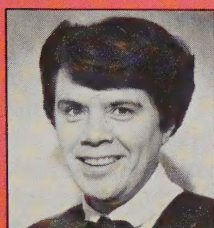
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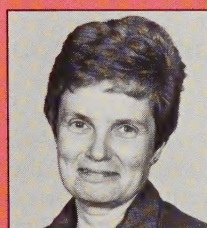
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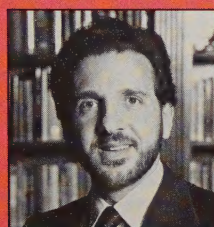
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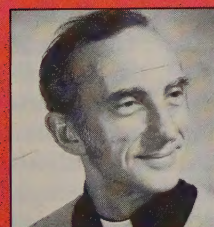
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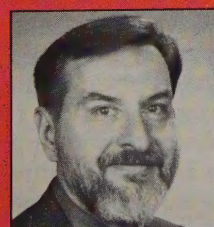
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THE STAGES OF CONSCIOUSNESS RAISING

CHRISTINE C. GAYLOR, C.S.J., Ph.D., and ANNELLE FITZPATRICK, C.S.J., Ph.D.

Profound social transformation has become the hallmark of the latter half of the twentieth century. A cry for universal suffrage, civil rights, and elimination of discriminatory laws has arisen in such diverse cultures as the privileged castes of India, the white-dominated institutions of South Africa, and the male-dominated institutions of the "progressive" United States.

The Roman Catholic Church has also experienced tremendous upheaval. The Second Vatican Council called for renewal and experimentation that many hoped would lead to changes in church structure and policy. In the United States, in particular, the church seems to be a locus for continuing renewal. Recent public debates over Archbishop Hunthausen, Father Charles Curran, and Sister Theresa Kane, R.S.M., along with emergence of new movements, such as women pressing for ordination and priests reexamining their role, give evidence that some Roman Catholics will continue to work together for change in the church, despite increasing pressure to maintain the status quo. In so doing, however, the pain, frustration, and anger of those working for change is likely to mount, and general superiors, spiritual directors, formation personnel, and pastoral ministers will be faced with an increasing array of alienated Catholics.

How can a spiritual director or counselor begin to understand the pain of a person who feels alienated from the church? We believe that an analysis of the stages of consciousness expansion and a reflection on current spiritual direction and psychological counseling is in order.

SERIES OF CHOICES

We have observed that individuals who develop an expanded consciousness pass through a series of specific, identifiable stages. At each stage, the

individual is confronted with the choice of remaining at a "comfort zone" or moving to further involvement in a social issue.

The study and analysis of consciousness raising came into vogue during the 1960s and 1970s in an effort to describe the process used by the women's movement to uncover sources of discrimination and oppression. Groups were organized with the express purpose of expanding consciousness with respect to the oppression of women. These groups helped people recognize that the oppression was structural, and they supported members in their development of strategies for challenging unjust social structures. Although most closely associated with the women's movement, the process of consciousness expansion is, in fact, critical to every movement of liberation. The process is reminiscent of the South American groups developed by Paolo Freire in which people come together to reflect on their oppression and then devise ways of overcoming it.

But rather than focus on the way a group functions to increase an individual's awareness of oppression and ability to act against it, this article will examine the stages of expanding one's consciousness. We believe that many, if not most, persons who expand their consciousness do so without participating in a formal group process. Although the stages we present are the result of our personal reflection on expanded consciousness with regard to the women's movement, we believe that these stages can be applied to any oppressed person's recognition of social, political, or economic oppression.

We think that a recognition and understanding of these stages is critical for those in the helping professions. As the movements for social justice have called into question the "normal" way of doing things, we suggest that these movements invite us

not only to reflect on traditional structures and the ways in which they oppress people but also to examine the roles within those structures and the manner in which they have been used to perpetuate the system. By doing so, we come to recognize that the role of counselor (including spiritual directors, social workers, formation directors, etc.) has traditionally been used to help individuals accommodate themselves to the prevailing system. Furthermore, in the past, persons chosen for this role were considered good "role models" for other individuals; they understood the system, obeyed the rules, and endorsed the party line. Their position enabled them to become good agents of socialization. We believe that in this last part of the twentieth century, persons who undertake the guidance of others ought to reexamine their role in light of the signs of the times. They should study the culture, listen to those in pain, and seriously reflect on their own feelings regarding the various calls for justice inside the church. Such reflection may result in counselors redefining their role and recognizing their own biases and prejudices that could exacerbate the alienation felt by those who seek their counsel.

RESEARCH SUGGESTS DIRECTION

One of the ways that women are currently made aware of their oppression is through participation in consciousness-raising groups. Gerda Lerner, in *The Majority Finds Its Past*, reports that some of the important effects of consciousness raising on women are "an increase in group solidarity, a lessening of self-deprecation, a feeling of political strength." Diane Follingstad and her colleagues, in the *Journal of Counseling Psychology* (1974), defined consciousness raising as a "group process of evaluating and interpreting an individual woman's conflict or discomfort in view of this culture's socialization of women rather than viewing problems as personal deficiencies or inadequacies." These researchers found that the experience of women coming together and sharing their "stories" proved to be a powerful force in the bonding of women interested in changing oppressive structures. In addition to recognizing that other women were not their "enemies," they were able to discover the similarities in their oppression at home, at school, in the work place, and also in religious structures. A consciousness of the links among the various oppressions of race, sex, and class also began to emerge.

Although research has demonstrated the importance of the group in raising an individual's consciousness regarding oppression, we have found little in the literature that illuminates the stages through which an individual passes in expanding consciousness. Carolyn Osiek, in *Beyond Anger*, however, has shed some light on the stages of awareness experienced by feminists in the Roman Catholic

Church. Following her lead, the theory that we will outline demonstrates that consciousness expansion does not happen all at once but rather progresses through stages, each of which must be resolved before the individual proceeds to the next one. As with Erik Erikson's eight stages of psychosocial and sexual development, the individual must come to a successful resolution of each stage or face the possibility of stagnation. At each of the stages, in other words, the individual either moves ahead or else remains in a "comfort zone," a status beyond which an individual cannot progress. In this stymied situation, the individual chooses a particular response because he or she is reasonably comfortable there. Any move beyond this stage threatens the individual on a psychic, social, or professional level.

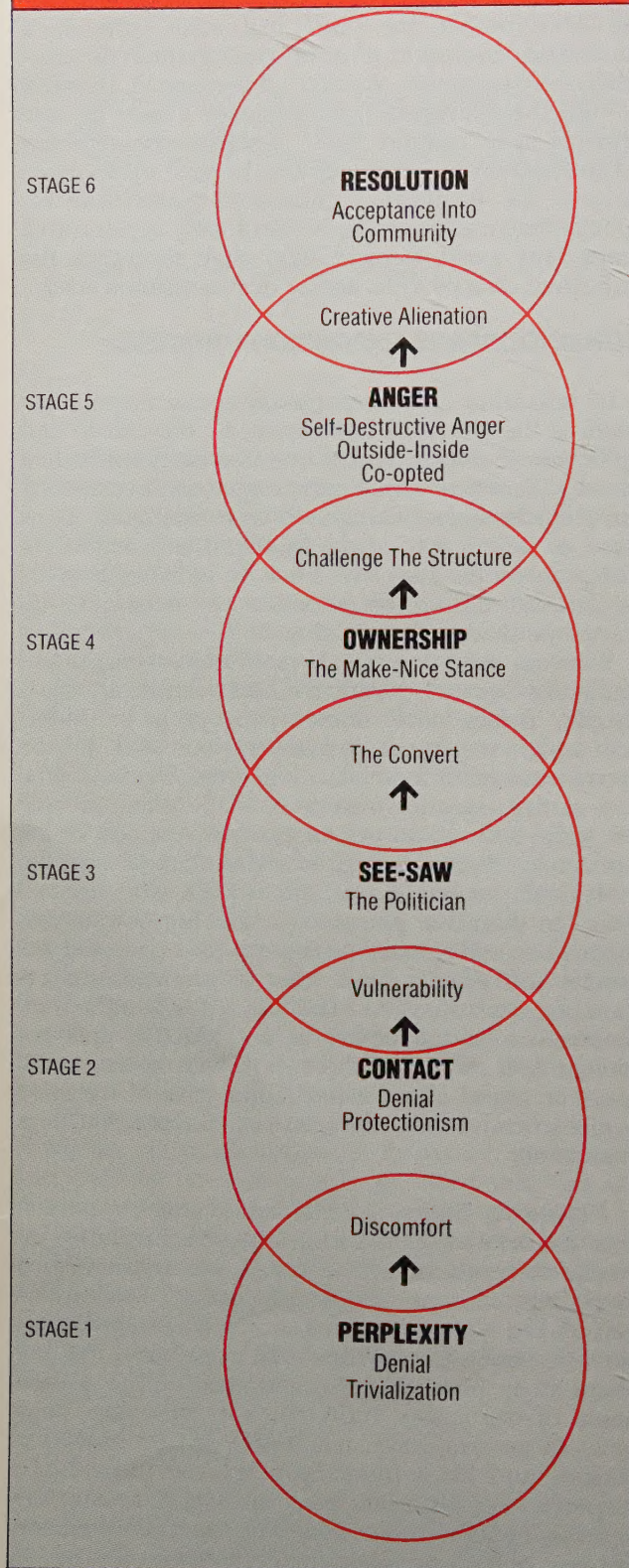
CONSCIOUSNESS-EXPANSION PROCESS

In reflecting on contemporary social movements such as the women's movement, or the call to end apartheid in South Africa, one is almost compelled to ask, "How can unjust structures exist in a society for centuries before being seen as problematic? How does an issue come to the forefront as a major social problem for a society? How do individuals come to an awareness of an injustice and become committed to change the social order?"

Whereas everyone may be said to possess the potential for expanding their own consciousness, many people, in fact, never come to recognize or understand the structural injustices that lead to the oppression of individuals or groups. Persons who live in the same environment, while encountering the same stimuli, do not necessarily respond in the same way. For a variety of psychological and sociological reasons, some individuals who are exposed to the same potentially shocking newspaper, magazine, and television reports and personal accounts still remain in a state of unawareness regarding an injustice. Indeed, individuals may themselves be the object of an injustice and not recognize it as such. Others, however, having read, seen, or heard about a particular case of injustice begin to move into the process of consciousness expansion.

1. Perplexity Stage. In this initial stage, a person who has been exposed to a situation involving injustice starts to wonder about it. He or she begins to ask why so many people are "upset." During this period, the person remains uninvolved and dispassionate about the matter but continues reading about it or observing the activities of the proponents of the cause. Individuals at this stage may react in several ways, which are not mutually exclusive, and for a time the perplexed individual's response may fluctuate back and forth among the options. At some point, however, the individual settles into one of the following responses:

THE SIX STAGES OF EXPANDED CONSCIOUSNESS



Dismissal: Proponents of the cause are viewed as marginal, angry, or alienated members of society. No credence is given to the adherents' charge that an injustice exists. Dismissal leads the individual to disinterest in the issue and eventual stagnation.

Trivialization: The adherents and their accusations of injustice are systematically trivialized through humor, patronizing comments, or protestations that the demonstrators just "don't understand."

Discomfort: The individual is open to the intellectual challenge posed by the issue (whether he or she agrees with the arguments or not) and recognizes that the movement has attracted some attention and that it has implications for possible change in the social order. The person accepts that a structural injustice exists and does not dismiss demands for justice. Although not fully espousing the movement for change, he or she can neither ignore the demands nor fully espouse the status quo. Individuals in this stage are ready to enter the next stage.

2. Contact Stage. At this second stage, individuals have an "experiential involvement" with the issue. The situation "hits home," having progressed from an abstraction to a personal experience. People who had previously been tempted to dismiss cries of injustice with statements such as "There must be more to the story" or "The person probably wasn't qualified" are now directly exposed to the injustice or share the pain of someone close to them who has been treated unfairly. This personal contact with the issue serves as a more powerful trigger to understanding than mere intellectual exposure to the issue. Individuals at this stage may respond in one of the following ways:

Denial: The individual cannot bear to believe that the system is wrong. In this way of coping, he or she denies that it could really be as bad as the personal account or experience suggests it is. The individual tends to put the blame on someone within the system who has behaved "inappropriately." In this way, the person can acknowledge that an injustice has been done but still maintain faith in the system by blaming a particular individual's insensitivity or incompetence.

Protectionism: The individual comprehends the message as well as its potential for disturbing the existing social order and status quo. Persons who have privileged positions in the existing social structure or who do not suffer under the present structure cannot afford to lose status, position, or security, nor can they afford to be viewed by their colleagues as not supportive of the party line. Resistance to the movement is a function of "protecting one's turf." Persons who stand to gain (or at least not lose) by maintaining the status quo will exhibit strong protectionist attitudes.

Vulnerability: The individual senses, both intellectually and emotionally, that the injustice is real.

He or she also recognizes that the problem is systemic and not the result of a misinterpretation of a structural rule. Further involvement with the issue, however, has the potential for exacting a very high price. She or he realizes that the structural injustice will not be easily eradicated and that to become further involved can lead to pain, alienation, and the necessity of making choices.

3. The Seesaw Stage. At this stage, the individual has studied the issues, understands the arguments, and acknowledges that certain grievances are legitimate and that something must be done to alleviate the oppression. Unfortunately, he or she, being able to see both sides of the issue, now “seesaws.” Whereas the person may admit that an injustice exists, she or he is also able to see the oppressor’s point of view. The most typical reaction at this stage is preaching moderation and remaining dispassionate about the injustice.

The person in the seesaw stage maneuvers delicately, and his or her looking at both sides of the issue may go on indefinitely. The result is often a loss of friends on one or both sides who can no longer tolerate the person’s inability to make a commitment on the issue. Typical positions in this stage are the following:

Politician: Although people on both sides of the issue view this person as a potential ally, the individual sees both sides without ever becoming committed to either. Such persons may dabble with issues of justice but never become fully committed, because “no one possesses the whole truth.” Their lack of involvement at a “gut level” allows them to remain unaligned with either camp.

Convert: The seesaw tips in one direction and the person finally decides to acknowledge an issue. When this happens the individual can no longer tolerate the injustice because that issue has now become a matter of conscience.

4. The Ownership Stage. Individuals who move to this stage believe that if the issue is to be addressed and the unjust policies rectified, personal involvement is required. They realize that their reputation and their career advancement may be jeopardized if they “come out of the closet” on an issue. They can no longer, however, satisfy their conscience and at the same time remain publicly aloof from the injustice.

At this stage there is a shift from a personal “opinion” (until now expressed to close friends or at polite social gatherings) to an active public identification with the issue. The individual attends meetings and speaks out, participates in demonstrations, engages in letter-writing campaigns, provides financial support, and gives other expressions of public identification with and commitment to the cause. At this stage there is a real immersion into the community of “believers,” resulting in an

Individuals may themselves be the object of an injustice and not recognize it as such

emotional bonding with other individuals in the movement. More time is spent with like-minded people, and often these acquaintances gradually become strong friends. Moreover, this intense sharing with others frequently exposes the individual to the pain, frustration, and alienation of those who have been supporting the cause for some time.

Important at this stage is the *style* that the individual chooses to adopt in dealing with the issue. He or she fluctuates between believing that the system will change if people will stay within it and work for change and believing that one needs to move outside the structure for change to occur. Ultimately, the individual must select either of the following responses:

The Make-Nice Stance: The individual is not yet disillusioned by the institutional structures and expects that attitudes and behaviors will change for the better as soon as those in power understand what the movement is about. Persons in this classification usually put their conscience to rest by accepting the fact that a committee has been appointed to study the issue further, or they trust that structural change will occur as members of minority groups are appointed to positions within the social structure, a tactic commonly known as “tokenism” or “co-opting.” Such terms, however, are considered derogatory and are not used by the individual who still has some faith in the system’s ability to redress the injustice.

Challenge the Structure: The person believes that the “make-nice stance” does not work, so the existing social order has to be challenged or threatened to such an extent that it is forced to change. The old adage “power yields only to power” is operative in

Anger, if reflected on rather than merely vented, can be a stepping stone to another level of consciousness

this stage. Individuals begin to exert pressure that will affect the image of the institution.

The person still believes that appeals can be made to those in authority and that the system is capable of redressing injustices. It is important to note that while an individual is at this stage, identification with the issue is still mainly intellectual, and very often individuals respond indefinitely only in this way.

5. The Anger Stage. Individuals at this stage have heard all the "war stories" of their colleagues and have experienced censure from their professional and business acquaintances (who regard them as having "gone overboard"). At last, they realize the enormity of the structure that oppresses them. The hypocrisy of the institution, the indifference of those in authority, and the difficulty involved in moving an atrophied structure bring the individual to a stage where his or her pain and frustration become all-consuming.

Identification with the cause is now so personalized and strong that emotion spills over into other areas of the individual's life, and people outside the movement label them as "angry." They lash out in both public and private forums, and often their anger is so intense that it alienates them from their friends.

People's handling of their own anger is of critical importance in the continuing evolution of expanded consciousness. If not dealt with appropriately, their rage could consume them. Four modes of response are seen at this stage:

Self-Destructive Anger: Individuals become so blinded by their anger that they lash out inappropriately. Such outbursts often alienate the individ-

ual from potential sympathizers. Frequently, too, these hostile persons are a detriment to the cause and eventually burn themselves out. They become isolated and are viewed as marginal by the group itself.

Anger Outside/Inside the Structure: There are individuals whose anger propels them to castigate openly the institution to which they are committed. In their public condemnation, they go just far enough to be considered radical yet still remain within the fold. These persons walk a tightrope and may be considered suspect by those who feel that they are being co-opted by the structure.

Co-option: The protestor is given a position within the institution and assured that his or her cause will be given priority consideration. This gesture gives "legitimacy" to the cause and, coupled with the trappings of a title and office, often results in the issue blowing over. The critical variable in this response is the individual who is chosen.

Creative Alienation: These individuals agree with the philosophical motivation of the institution, but the practices and policies of those in authority so oppress them that they can no longer support the institution. The person realizes that by continuing to serve the institution he or she only adds to their own oppression. They seek to continue the mission but not under the auspices of the sponsoring institution. Individuals opting for this course of action build alternative structures. The pioneering work of Dorothy Day in establishing the Catholic Worker Movement (without any church funding) is demonstrative of such a response. The independent religious communities of women that have created shelters for battered women, established alternative schools, and opened hospitality centers for undocumented persons are further examples. Situations such as these offer alienated members, who are frustrated with the church bureaucracy, a chance to continue participating in good works and at the same time feel that they are in control of their own destiny.

6. The Resolution Stage. In order to survive the anger stage, the individual must experience the healing presence and acceptance of others who have "been there." Such a community of persons is able to withstand the alienating behavior that the individual will first exhibit. The members provide an atmosphere in which the individual can ventilate the anger, frustration, and rage that are often experienced by the people who feel marginalized. The persons in the group commit themselves to supporting these individuals during all the anger and depression they experience. The group members are also able to withstand the pain the alienated person suffers, because they themselves have also felt estranged from the institution. They can offer an affirmation that the larger institution cannot provide. In accepting the marginal person, the group acknowledges that the anger and pain are justified

and that the person is not “abnormal” or “off the wall.” The group makes it possible for the individual to be affiliated with a community at a time when formal participation in the institution is difficult, if not impossible. Thus, we believe that participation in such a group is crucial if the person is not to become isolated and remain in a state of self-destructive anger. Such participation is a critical component in the healing process.

The groups we are discussing are composed of individuals who challenge some accepted norm of the large institution or social group. They generally have the *manifest* function of advocating institutional rather than individual change and the *latent* function of “healing,” since the larger institution and/or mainstream thinking are still important to the members of the group. They share values with the larger institution and eventually hope to be reconciled with it.

Such a community can help the individual understand that anger is not necessarily a stumbling block to growth; it can at times be an appropriate and justifiable emotion. Scripture tells us that even the Lord grew angry on occasion. Indeed, we believe that anger, if reflected on rather than merely vented, can be a stepping stone to another level of consciousness. Prolonged and blind anger, however, can be damaging to an individual’s well-being. If persons are to continue to function and grow, their anger must be “touched,” their personhood affirmed, and the anguish experienced in the depths of their being must be met with more than a patronizing and hollow “I understand.”

We propose that the experience of being accepted in spite of one’s anger can only be achieved by bonding with individuals who share the vision, dream the dream, and survive with the wounds. In such a community of survivors, there is no need to convert or defend, and explanation is easier because members of the community share not only an ideological affinity but a spiritual interpretation of the events that brought them together. It is important to remember that for members of religious congregations, this community of support may be different from the community to which one is publicly vowed.

We consider the presence of the spiritual dimension in the healing process to be a critical component in resolving and living with the feelings of anger, isolation, and betrayal. If suffering individuals are to be liberated, they must be reintegrated into a community that will give both support and hope, two of the shared concerns important to the members of any Christian community. Such a community is more than a collection of individuals with

a common history. Rather, it is a community of faith, made up of people who know they are on a journey with a common destination, one that is only reached beyond a cross.

IMPLICATIONS FOR MINISTERS

Communication and understanding are essential components of the healing process. Communication of one’s experience is often extremely difficult, and sociologists have long been aware that human experience is at times so personal and so intense that it is hard to translate it into words or analyze it by so-called objective methods. They tell us that at those times we must suspend judgment and attempt to enter into the person’s milieu to understand his or her experience better. Sociologists call this method of analysis *verstehen*, a German word for “insight” or “empathetic understanding.” When employed in the therapeutic process, this method of analysis is often of great help toward understanding the pain and alienation of angry and estranged Catholics.

Achieving *verstehen*, however, can be difficult and time-consuming. It may require that the therapist leave the comfort of his or her office and attempt to comprehend the client’s pain on an experiential level. This would, perhaps, require that the healer attend a meeting of divorced or separated Catholics, of women seeking ordination, of resigned priests, etc.

Attendance at such meetings does not imply acceptance of the ideology of the particular group but invariably assists the counselor to gain increased sensitivity and knowledge concerning the issue. In addition, it affords the counselor an opportunity to learn more about the existing networks and support groups that could help his or her client. This knowledge is often invaluable to counselors as they strive to remove the pain of those who feel estranged from the love and support of the church.

The client’s sense of isolation will, at times, be reminiscent of Camus’s character Sisyphus. As they struggle to achieve personal growth in consciousness they will often, like Sisyphus, feel alone at the bottom of the hill. One task of healers/ministers within the Christian community is to stand with these alienated members and assure them that they are not alone.

It is our hope that this presentation of the six-stage paradigm of expanding consciousness will assist counselors to recognize these stages, explore with their clients the options at each stage, and help them to make the wise choices that will contribute to the healing of the wounded members of the Body of Christ.

Psychological Crisis

An Opportunity for Spiritual Growth

JOSEPH J. NICOLosi, Ph.D.

The miracles of today happen on the level of inner experience.

Contrary to naive opinion that psychotherapy is just one more example of modern self-preoccupation and indulgence, we as practicing psychotherapists know that people come to us in pain. The primary reason people enter psychotherapy is to relieve the pain felt from an emotional crisis, and it is often through this crisis that an opening to God comes.

Secular, behaviorally-oriented psychotherapists see their job as helping the client resolve crisis. Their pragmatic philosophy predefines their task as helping the client cope or adjust to the crisis situation. More optimistic is the humanistic psychotherapist who hopes to find in the crisis the opportunity for psychological growth. Catholic psychotherapists go beyond these two therapeutic goals to a third and higher level. Not only do we assume the task of resolution and psychological growth but we hope for spiritual maturity. We confront this opportunity empowered by the message of Jesus.

The phenomenon of a personal life crisis, when addressed properly, becomes a rite of passage into adulthood from youth. Until then youths remain independent of their destiny. They are unaccountable to life and free to define themselves as they fancy. Only when the psyche encounters an unexpected tragedy is there evoked a potential within the youths that they themselves never imagined they possessed. When addressed properly, a personal challenge stretches the sense of self in new and unexpected ways, and the lesson is gained that the definition of oneself is more than just an egotistic

function. Not an independent act, self-definition emerges as if in dialogue with life.

CRISIS BEGINS CONVERSION

Psychological crisis is an encounter with something outside one's ordinary experience. There is a universally felt helplessness in crisis; we are "thrown into" or "fall into" or "hit with" crisis. Rather than being static egos in the center of the universe, we experience ourselves to be a phenomenon in process—ever changing, ever necessitating redefinition.

Similarly, conversion is an event that begins with a challenge to previously held religious perceptions. Conversion begins as a crisis in faith. If made conscious, crisis can bring about conversion, or a truer understanding of God in light of our life events. Crisis and conversion are experientially united within the person in that those crisis events are so overwhelming that they do not fit in with our perception of God, and we are focused to redefine him. Very simply, our relationship with God was "not supposed" to include those crisis events. Crisis forces us to reexamine our way of experiencing our life. We are even called to reexamine the gospel in light of those events. There are numerous crises in the course of one lifetime, and as Catholics, in contrast with some fundamentalist Christians, we believe in multiple conversions. But at least one crisis is prerequisite for entry into adulthood, and one conversion must take place to mold a spiritual adult.

When psychological crisis is addressed therapeutically within the greater context of religious faith,

it also becomes the opportunity for spiritual growth. In faith, crisis becomes the occasion for conversion. Through identification, made possible by their own crisis, clients can mature in their personal relationship with Jesus from a moralistic to a spiritual relationship, from a judgmental to an intimate relationship. Through personal struggle we are able to transform the "story" of Jesus into the "experience of Jesus."

When young people are first told the story of Jesus, they find a model of a good and wise person. They hear about all the wonderful and healing things Jesus did for the many people he encountered. Jesus is presented as a model of holiness to which they are expected to aspire. Most important, Jesus is a powerful figure who can determine the events in his own life. At the time when youths are confronted with crisis, however, this model of goodness and holiness can be experienced as oppressive and demoralizing. At such time they may be experiencing themselves as victims, probably at fault, and filled with a deep sense of inadequacy. They most probably are displeased with their behavior and angry with themselves at their apparent inability to determine their own life. Crisis is typically a period of selfishness and self-absorption, usually evoking further guilt. Faced with the great discrepancy between Jesus' and their own life, they may retreat into cynicism. Rather than being the opportunity for conversion through deeper identification, the story of Jesus can become the cause of further spiritual despair.

IDENTIFICATION IS GOAL

The Christian psychotherapist, when assuming responsibility for the spiritual dimension of psy-

chotherapy, must be aware of both the opportunities and the dangers of the crisis period. The task is to facilitate the client's identification with the human experience of Jesus, who knew personal crisis. This is the only way human life makes any sense. Jesus the man who said "yes" to what God offered gives meaning to personal crisis. So profoundly did he live the message of how to respond to crisis that he continues to be a healing force for the contemporary person in crisis. Without him we are back to the humanist model. And who cares to grow in a meaningless universe?

In treatment we find that youths possess a pre-Christian consciousness similar to the Old Testament Israelites who continued to repeat the same mistakes and each time expected God to rescue them, because there had been no true conversion. Prophets of the time anticipated Christian consciousness, just as the client may intuitively grasp a coming enlightenment but may not yet have lived it.

It is highly significant to comprehend that a relationship with Jesus does not assure the person against crisis but instead offers a model of response. Jesus' power is not in control of, but in dialogue with, humanity. His power is dependent on our active participation. Jesus symbolizes this whole theology of grace in which God manifested his power in the world by becoming dependent on the human being.

The psychological challenge here is understood in our Catholic tradition through the central mystery of *kenosis*, that ultimate ego threat of emptying oneself to find oneself. The call is to discover one's deepest identity by confronting the irrationality of our lives with the affirmative response to enter, pass through, and emerge from the other side of crisis with a new personal power.

Moderate Alcohol Use Related to Cancer

Two studies recently published in the *New England Journal of Medicine* indicate that moderate consumption of alcohol is associated with an increased risk of getting breast cancer.

Arthur Schatzkin and colleagues of the National Cancer Institute in Bethesda, Maryland, report in one study that women who took about three drinks per week had a 40 percent to 50 percent greater likelihood of incurring the disease. The researchers found that the link between alcohol and cancer was stronger among younger, leaner women.

In the second, five-year study of women's dietary habits, by W. C. Willett and colleagues at Harvard Medical School, it was reported that there was a 50-percent higher chance of breast cancer developing in women who drank moderately than in those who drank little or not at all.

Researchers do not yet understand why alcohol consumption appears to increase the risk of breast cancer in women, but they speculate that it may produce some effect that renders breast tissue more vulnerable to carcinogens.

COMMUNAL LIFE AND THE GLOBAL REALITY

DONNA J. MARKHAM, O.P., Ph.D.

Physicist Roger Jones wrote, "There is an act of creation at the heart of metaphor." This article represents the efforts of one who struggles toward glimpsing the future of religious life and who longs to see what we will create anew together as persons committed to the mission of Jesus in our world. To approach that aim, I have begun to envision our communal life as a kind of metaphor for the global reality of which we are part.

One of the primary areas of concern and struggle among us today is in our communal life. Some of us have handled this struggle by deciding not to relate with one another in community; some of us continue to live in community, but only in body;

others of us experience the tensions and try to make sense of it all; some may live deeply immersed in community life and be living alone; and some of us may have found a satisfying community life in the same dwelling with others who share faith and life.

It seems that the struggle, while not a new one in religious life, takes on a new dimension reflective of this moment in history. Clearly, religious life as we have known it in the past is over. Community life as it once was defined and lived out has, in many cases, become anachronistic. Often one hears the questions asked, "Why should we bother to struggle with all of this?" "Why not use our energy more totally in service of the mission?" "Why are

we inviting persons to join with us in community?" "Why not direct our energy toward the monumental and critical issues facing us as members of this country and of our world?" "Why should we put up with the hassle of trying to live together?"

These are crucial questions and ones that we cannot ignore; however, it is not only nonproductive but perilous to further the dichotomy between the demands of community life and ministerial involvement. It is dangerous for us to settle into a mind-set that suggests that the quality of our communal life is secondary to the quality of our participation in the mission, or vice versa. We dare not ignore the quality of our participation in either dimension, for to do so is to deny the power of the metaphor.

COMMUNITY LIFE A METAPHOR

In my own history, although I had intellectually ascribed to principles of global responsibility and justice, I had difficulty in feeling very affectively committed to these issues. This may have been due, in part, to my occupation, which caused me to focus on individuals and on much smaller groups. Nonetheless, my lack of emotional investment was something I struggled with, felt guilty about, and was paralyzed and overwhelmed by at times. My sense of myself was that I was often drained by crises closer at hand and because of emotional exhaustion had little energy to invest in taking action on global concerns. This dichotomizing for me became increasingly uncomfortable as I became more involved in working with persons ministering in the Third World. More and more I found my level of self-tolerance waning and experienced a need to do some thinking about those complex global issues of defense, disarmament, and peace building. As a behavioral scientist, I found that it helped me to begin looking at this from the standpoint of one immersed in psychoanalytic thought. I began to think about community life as a metaphor for our larger global system.

Working "within the metaphor" in psychotherapy is one means of effecting change in a person's life. For example, I am reminded of a lengthy discussion I once had with a hospitalized patient concerning her fear, actually her terror, of having her home broken into. In the beginning sessions of the treatment of this very frightened and psychologically fragile woman, she expressed in some detail a metaphor that described her present psychological experience. It went something like this: She was terrified of having her home broken into and of being raped by her intruder; she expressed a need to put more locks on her doors and bars on her windows; she indicated that she was unable to answer her door for fear of being terribly hurt. When the doorbell rang, she ran into her room and hid.

That was the metaphor. Now, what is its meaning?

If I hear her statements simply on the level of content, I might suggest to her that she get a better security system for her home. Or, I might encourage her to become more cautious in letting people come to her home, since, indeed, the world is a hostile place and she is likely to be taken advantage of if she is not careful. Or, I might engage in systematic desensitization to assist her with her fear of doorbells. Dealing solely with content, however, I ignore the meaning of the metaphor and may easily fall prey to the trap of superficial problem solving.

FEARING HER TREATMENT

On the other hand, if I listen to her story as a metaphor that conveys what is deepest in her experience at that given moment, I begin to understand that she is giving a message to me concerning her fears of being intruded on in treatment; of being asked things that she did not wish to respond to; of being hurt, or even destroyed, through the process of therapy.

One way of addressing this woman's experience and assisting her in the process of change and growth is within the metaphor that she provided. In fact, we talked about her fear of someone breaking in, her past experience of being robbed, her feelings about needing to protect herself, her dislike of isolation. As time went on, I carefully pursued how she might invite friends into her home, but only after she learned to trust them. In this way, I learned about her defenses: isolation, secretiveness, and projection. I began to let her know, never saying it directly but rather within her metaphor, that I would not intrude and that I would wait to be invited into the frightened and fragile intrapsychic life where she felt so vulnerable. I also let her know, through the metaphor, that I knew it would take time for her to trust me enough to invite me into her "home."

I did not need to interpret her metaphor. That is, I did not need to address every level of meaning. By addressing one level, other levels were being affected and changed. Similarly, I could have chosen to talk with her directly about her anxiety over relating with me in the treatment hour; I could have chosen to interpret her metaphor. In assuming this approach, I would know that the exploration of this anxiety would ultimately effect change in her style of relating to her friends and neighbors, eventually diminishing her terror on that level. We may address reality and bring about change by entering into an examination of any level of our experience. From the perspective of General Systems Theory we may say that systems are affected, respond, and are changed when any part of the system is altered. From an analytic point of view, we might say that working "within the metaphor" is often as powerful as "interpreting the metaphor." In this case, talking about locks, bars, and invitations rather than about fears and my intruding as a ther-

Change occurs, in some way, on all levels when any dimension is addressed with integrity

apist was as effective and perhaps more effective, given the particular factors at work in this woman's life. Change occurs, in some way, on all levels when any dimension is addressed with integrity.

TWO CENTRAL CONCEPTS

What happens, then, if we examine our communal life as a metaphor for the larger global community? What happens if we assume that how we function in mission together-in-community affects, even mirrors, how we function in mission as congregations in the church and world communities?

To attempt an answer, I would like to focus on two major concepts that I believe directly affect the way we are called to be in mission both in our communities and in our global community. Those concepts are *disarmament* and *interdependence*. By disarmament, simply put, I mean the relinquishing of overly developed defense systems that distance or threaten; and by interdependence, the sharing of goods and resources.

As we increasingly realize that to survive as a planet nations must stop arming themselves and countries must move away from isolationism to interdependence in the sharing of the earth's resources, we might begin to ask ourselves how our life in common relates to this reality? What is the metaphor? We are challenged to listen beyond the content to discover the metaphor and its meaning. How do we in our communities give witness to what we know we must be about as human beings in order to survive and to create a healthier world order?

In some ways, paradoxically, the most accessible and yet often the most threatening arena in which to address these issues of relinquishing defenses and becoming interdependent is within our own communities. What does it mean for me to work toward becoming less "armed," less defended, in my relationships with others? What does it mean for us to be less guarded, both corporately and personally in our relationships with one another and with God? What is it within us that causes us to build needless defenses, in some feeble attempt to assure our own individual security and self-protection?

FEAR UNDERLIES BEHAVIOR

It would seem that the block to life-engendering community is not selfishness, laziness, or basic lack of care and consideration for others, but, rather,

TWO CONCEPTS AFFECTING THE WAY WE ARE CALLED TO BE IN MISSION

INTERDEPENDENCE

THE SHARING
OF GOODS
AND RESOURCES

DISARMAMENT

THE RELINQUISHING
OF OVERLY DEVELOPED
DEFENSE SYSTEMS

THE NUMBER ONE BARRIER TO LIFE-ENGENDERING COMMUNITY

~~SELFISHNESS~~

~~LAZINESS~~

FEAR

~~LACK OF
CONSIDERATION
FOR OTHERS~~

~~LACK OF
CARING~~

fear. That fear causes many of us to engage in behaviors that distance us from, protect us from, and cause us to threaten one another in much the same way that fear causes the superpowers to engage in their neurotic and potentially suicidal behavior.

What might be at the root of such fear within and among us? We know that the feeling of anxiety often masks underlying, more basic, emotions. One possible explanation for this fear, this anxiety, is that it results from significant feelings of personal and corporate inadequacy. In truth, feelings of inadequacy have been intensified within us as external structures have become less defined. As ambiguity becomes more prevalent, anxiety mounts. For instance, we can no longer define ourselves in elitist ways, as somehow "special" in the church, with a clearly delineated role and purpose. Such an underlying sense of ambiguity, role insecurity, and loss of status affect us deeply both as individ-

uals and as congregations. Affected by a loss of role identification and a loss of status, it is not surprising that we are tempted to arm ourselves, perhaps covertly, against impending crises of diminishment and the death of what once was. We all know how hard it is to let go, yet there is a seduction in hanging on that can often lead to our demise. The parallel with the loss of status of our own country and the concurrent need to protect ourselves with the buildup of arms is apparent.

To experience loss provokes anxiety. We can easily become fearful, and it is not uncommon for us to attempt to cover over our fear. For example, we may find ourselves responding to our fear, our underlying insecurity, by living for a time in apparent peaceful coexistence with each other but all the while becoming cleverly armed, perhaps even subtly armored, against being intruded on by one another. We may coexist in our homes in our own cold

What might happen in this world of ours if we were to become more disarmed and disarming with one another?

wars, in silence, waiting in some passive-aggressive way for the other to make a wrong move so we can retaliate. The more we feel threatened, the more the tendency to do this is likely to increase. We might think about how we as a community of believers are acting defensively with one another. As we reflect on this as a metaphor for the quality of our life in mission in this world, we might do well to recall a line from Archibald MacLeish that is particularly sobering: "A world ends when its metaphor dies." It is certainly within our power to engage in behaviors that will result in the death of communal life and, consequently, in the damaging of other dimensions of our reality.

PATTERNS OBSTRUCT MISSION

More than at any time in our history we are called to relinquish these neurotic defenses. Perhaps it is not all that dramatic to suggest that our very survival depends on it. It seems that we can no longer justify a choice to arm ourselves against and insulate ourselves from one another in our common life. If we choose to do this, we are, in the metaphor, choosing to further the arms race, really edging ourselves toward letting a world end. If we are aware of what is happening around us, our own discomfort nudges us, perhaps reluctantly, to turn away from destructive patterns within ourselves and within our communities.

What might this mean practically? What are the issues and what might we try to do so that we can be disarmed by one another for the mission, as Jesus disarmed people by forgiveness, compassion, and reconciliation?

First, it may be helpful to consider some of the ways in which we defend ourselves from allowing others into our lives. The basic lack of trust in care and acceptance on the part of others often leads persons to subscribe to self-contained, safe, private life-styles, characterized by such defenses as repression, avoidance, withdrawal, compulsive activity, and unhealthy dependencies, rather than by a healthy dependence on people. Fundamentally, the difficulty in believing that we are cared for stems from the struggle with self-worth. If individuals feel insecure, question their adequacy and basic worth, and fear that they alone are experiencing this, it is understandable why they would build up defenses to protect themselves from other apparently stronger individuals who might reject them. Since we all struggle periodically and in varying degrees with questions about self-worth, we all tend at times to become highly defended and defensive. It is important to keep in mind, however, that the root of this is in our struggle for self-acceptance and for belief in our basic goodness. We defend ourselves out of fear, primarily out of the fear of being rejected, hurt, destroyed, or at worst, annihilated. When we look at this in our interpersonal relationships, behaviors such as superficiality, evasiveness, and secrecy can serve as a means whereby we can be protected from one another. If, for a moment, we allow ourselves to interpret the metaphor, we see that on an international level such behaviors result in intensified intelligence operations, isolationism, and the weapons buildup.

ANGER WILL RESULT

The degree of openness among us can serve as an indicator of the level of defensiveness in our communities. That is, the ability to address one another directly on an affective level about our fears, our hopes, and our joys lays the groundwork for an atmosphere in which we can develop a greater sense of inner security and self-worth and, in turn, can engage more effectively in mission. When we are unable to talk with one another on this level, when our fear is so great and our trust so lacking, our defenses become increasingly impermeable and result in increased loneliness, alienation, and isolation. As we become more alienated and isolated, anger mounts, and in some way sooner or later it will express itself. For example, it may express itself in covertly self-destructive behaviors such as working constantly, not eating enough, or not getting enough rest, or the anger may be manifested in behaviors that are destructive to others: caustic, critical, sharp remarks or passive-aggressive responses to persons. Our overly defended approach to one another results, therefore, in aggressive action directed either against ourselves or others. It is clear, perhaps more than ever in our history, that we must look seriously at the implications of this

behavior. We can no longer avoid identifying the metaphor. To live our life in common behind bars, with locks on our doors, and fearful of intrusion would be to give witness to a guarded, highly defended, and fearful world community in which countries stand poised for aggressive action, retaliation, and mutual destruction. To identify the metaphor and then to work within the metaphor of our communal life affords us an opportunity to effect change on a far larger scale.

Yet another issue that calls us to serious reflection on our communal life is that of interdependence. To what extent does our need to be self-protected, highly defended, result in the inability to share our life experiences and our personal resources with one another? It is easy to find ourselves becoming extremely self-sufficient and self-reliant to the exclusion of one another. When we mirror such qualities in our communal life, traits that certainly do not give evidence of healthy self-regard but rather lead us subtly to a position of adamant and unbending self-interest, again we are in the dangerous position of failing to address the metaphor.

Although we may not engage in such self-sufficient behavior intentionally, and although such overly developed self-reliance may result from a need to protect ourselves, we are essentially trying to keep ourselves safe from each other. We harbor the myth that our own private experiences and struggles are unique and unable to be understood or tolerated by others. Such a lack of interdependence results in suspiciousness and anxiety that can only reinforce our isolation. By interpreting the metaphor, we can see that the challenge we face today is whether we will respond to one another in

a manner radically divergent from our current national stance. Will we witness to the possibility of a world based on openness, mutual respect, and healthy interdependence, or rather, will we in our communities continue to live defended, privatized lives alerted and prepared for ultimate destruction and death? Or will we provoke a new charge of meaning and life through our communal witness, a charge that will spark intensified commitment to Jesus' mission of justice and peace?

PRESCRIPTION FOR SURVIVAL

To continue to work toward becoming less defensive it is important for each of us to identify the ways in which we respond to others, ways that distance rather than bring us closer to one another. It is important for each of us to interpret our own metaphors as well as to identify the meaning of our communal metaphor. How do we relate to one another in community and how does that have an impact on the way in which we relate as religious in the larger world community?

To interpret our own metaphors, we need to reflect on our own ways of defending ourselves and of distancing ourselves from others. Further, we need to reflect on the kinds of effects this has on our relationships with others and on our relationship with God. We might ask ourselves the question, "What might happen in this world of ours if we were to become more disarmed and disarming with one another?" Our metaphor, adequately addressed and interpreted, can go on living in truth, openness, and integrity. I do not think that we can allow this metaphor to die. The consequences are far too great.

Elderly Endangered by Visits to Dentist

Elderly persons who fail to take precautions when they seek dental care can put their lives at risk: they may develop infective endocarditis caused by bacteria or fungi entering the blood stream and settling in the valves and lining of the heart.

Infective endocarditis kills between 15 and 30 percent of those affected. The symptoms may initially be only extreme fatigue, intermittent fever, and aches and pains. As the infection becomes established, signs of heart failure become apparent; the heart rate increases; and with a stethoscope, murmurs may be heard.

Contraction of the disease and subsequent long-term treatment can be avoided by the elderly (particularly important when they are known to be hypertensive or have heart trouble) if they take an antibiotic prophylactically before they visit the dentist. Their dentist or physician can prescribe the appropriate antibiotic. Moreover, the elderly need to be reminded from time to time that even having their teeth scraped and cleaned can cause as many bacteria or fungi to leak into the bloodstream as an extraction can produce.

Sor Juana's Retort

JAMES TORRENS, S.J.

"The One Room"

I am with you in the one room
too late for thinking ourselves outside
each other's smell familiar

In and out of each other's arms
the distance varying
some scratches won't scab over

At odd moments, you know, love
as with your quizzical look
I mean who can understand why?

Our hands hardly keep to themselves
turning things over and over
impress of flesh from bone

What did you just say? you would
I know the jokes, silences, and high signs
you are pure mystery

Some days I'm difficult?
One who embraces plus and minus
has enclosed us here

mostly been told from one. There exist, however, classic minority reports. One of them comes from a seventeenth-century nun, Sor Juana Inés de la Cruz of Mexico City, who covers the topic from many angles but is best known for her poem "Hombres Nécios." It begins

Dumb-bunny men, you fault
women without cause,
for what precisely gives you pause
is what you bring about.

If with a fever of desire
you drive them to exasperation,
how can you demand perfection
from those you set afire?

Battering their resistance
you claim with a straight face
their virtue is as light as lace
when they yield to insistence.

And so the poem goes on. The translation is mine, free but not, I think, unfaithful. Its Spanish original, "Hombres Nécios," is melodious and quick-running, a showpiece of its author's felicity of style. It is also a withering comment on the double standard, giving voice to centuries of stifled resentment.

Sor Juana de la Cruz, 1648–1695, Jeronymite nun of the convent of Santa Paula, makes a fascinating study from many aspects: her genius, the restrictions walling her in, her ambiguities and even compromises, her cleverness, the courage of her convictions, and the closing gesture of her life.

Juana Inés, natural daughter of Beatriz Ramirez and Pedro de Asbaje—or as the baptismal register put it, *hija de la Iglesia*, daughter of the Church—born on the lower slopes of Mount Popocatepetl (or "Popo"), came into the Creole world of New Spain,

This poem is my own addition to the literature on that insistent and elusive subject, the relations between men and women. We experience ourselves as both contrastive and correlative to fellow human beings. It is a story with two sides, but has

the domain of transplanted Spaniards, without prospects. She also came with a singular curiosity of mind. Once, in her productive years, a prelate put a stop to her studies for three months, thinking they might even be punishable by the Inquisition. She later admitted that even while complying, her mind did not stay idle. "I studied all the time the things that God created, using them as my print, all this machinery of the universe as my book. I looked at nothing, even the most minute and mundane, without reflecting on it, heard nothing without pondering." She got a running start along this way. As a child she had the run of her grandfather's library where, despite frequent prohibition, she devoured whatever she found.

At sixteen, Juana Inés went as a serving girl to Leonor Correto, the wife of the newly arrived viceroy. This lady took to her warmly, owing to her peculiar blend of qualities, which Octavio Paz, the Mexican critic and poet, listed thus: "joviality, a taste for the world, pleasure in social contacts, narcissism, and finally, a coquettishness that never fully left her" (*Sor Juana Inés de la Cruz, las Trampas de la Fe*, p. 132. *Trampas de la fe* translates into "the snares of the faith"!). The viceroy, much taken by Juana's learning, on one occasion invited a gathering of scholars to test her; she amazed them by her breadth and solidity of knowledge; the event, and its telling by the viceroy years later, does remind us of the young Jesus in the Temple.

In using the term "narcissism," Paz specifies it as a self-absorption that made her at heart solitary, reflective, and self-critical. This tendency was to protect her within that ritual of gallantries that was indulged in at the capital to the benefit of young male courtiers. In fact it elicited in her what, years later, in the "Response to Sor Filothea," she called "the total opposition I had to matrimony." She went, rather, into the novitiate of the Carmelite Order but quickly came out again, because of their austerities. A few years later, Juana entered the more ample convent of the Sisters of Saint Jerome in Mexico City. It was there that she exercised some powers whose beginnings Leonor Correto had encouraged. Her acute sensitivity to language and to the pleasures of introspection turned Juana Inés de la Cruz at this time into the outstanding baroque poet of Latin America. And she was on her way to being its first true intellectual.

The baroque era, to quote Fanchón Royer, "fairly spouted with literary figures of speech, wordplays, and verbal elaboration" (*The Americas* 8[1951]:159); its taste derived from the flamboyant Spaniard Luis de Gongora. There was no little pomp and public folderol in the baroque world; this translated in Sor Juana's case into commissions for allegorical poetry on civic occasions, such as the solemn entry of viceroy Tomás de la Cerda into the capital, and into a mastery of courtly praises. Octavio Paz maintains that under this allegorical, or mythical,

influence Sor Juana cast herself as Mother Isis, out of admiration for the Egyptian goddess of not only wisdom but poetry.

INTERESTS EXTEND BROADLY

During these years, thanks to her admiring friends, Sor Juana accumulated musical and scientific instruments and probably the largest library in the country. The nuns' cells were ample two-story apartments with servants available to each; the comings and goings remind one of the conventual pre-reform days of St. Teresa in Avila. Sor Juana's was something of a salon. And of course it was her study. There, along with medicine, astronomy, and the sacred sciences, Sor Juana imbibed a lively interest in those fantastic theories on the outer fringes of science that were favored in the Egyptology of the time and appeared in the books of Athanasius Kircher, S.J. Unfortunately, her confinement to works in Spanish and classical Latin walled her out from the birth of modern science with Galileo, Kepler, Descartes, and Gassendi, to say nothing of the democratic rationalism then fermenting in northern Europe. Still, out of her enormous curiosity about the heavens and the natural world, and human history, she spun a philosophical poem, *Primer Sueno*, that continues to be admired, above all for its very modern admission, or feeling, of aloneness in a vast and mysterious space.

For Juana Inés, being baroque meant a continual exposure to the Neoplatonism of the Renaissance, with its absorption in the interplay of appearance and reality, its focus on known objects as emblems of a higher world. The Neoplatonic spirit did allow her a fairly wide scope for love poetry. She had well mastered the rhetoric of archetypes for love and passion, and the casuistry proper to this form. The poems are psychologically astute. The men in them, or more correctly the image of the male in them, tends to the bodiless and shadowy, but not so the women. Her effusions to her two patrons, Leonor Correto and later Maria Luisa Manrique, with all allowance for the transferred senses of metaphor and the hyperbole of praise, show remarkable intensity of affection. Sor Juana is today widely admired and studied for her grace and exactness of expression, her avoidance of excess in an era of exaggerated poses, a melodic ear, and a mastery of a gamut of poetic forms, from drama to ode to sonnet, song, and other stanza types.

CURTAILED BY BISHOP

All this learning, productivity, the immense correspondence, and public recognition eventually cost Sor Juana dearly. The culmination of her writing was also the end of it. One day, to a gathering of friends in her lodgings—during a kind of seminar, or *tertulia*—she pointed out the theological oddity

Acute sensitivity to language and the pleasures of introspection turned Juana Inés into the outstanding baroque poet of Latin America

of a famous sermon by the Portuguese Jesuit preacher, Antonio Vieira. She was asked to write out her remarks. They got to the bishop of Puebla (a long-time friend, actually), and he, Manuel Fernandez de la Santa Cruz, responded, under the pseudonym Sor Filothea de la Cruz but with his diocesan seal attached, that she was throwing herself away upon the study of profane topics and the writing of light verse; she should confine her study to the things of Christ.

This bowled over Sor Juana, and hurt her, and set her brooding. Three months later she sent her last and most famous piece, *la Respuesta a Sor Filothea*, or *The Response*, to the bishop. In it is the story of her life and of her passion for learning. In it she makes appeal to a string of learned women of the past, pagan and Judeo-Christian—including Hypatia, the Neoplatonist of Alexandria who was murdered by Christian monks—on behalf of the education of women. She argues that women can surely study, interpret, and teach Holy Scripture, and for this purpose need familiarity with all the arts and sciences—the total familiarity that, in fact, only the

likes of Sor Juana could pretend to! She mocks the idea that intelligence is the preserve of men.

The Response got circulated and published, quite independently of Sor Juana's own desires. It raised a tremendous controversy, with passionate pros and cons, both in Mexico and Spain. This aftermath of her *Respuesta* also aroused a storm within Sor Juana herself. Eventually, about two years after writing the document, she called in her Jesuit confessor, the one who had years before helped her into the Jeronymite convent, Father Antonio Nuñez de Miranda. To him she made a detailed confession of her whole past life, with the purpose of making a 180-degree change in it. (Paz, who does not take an insider's view of things Catholic, declares that this Father Nuñez de Miranda, spiritual director of leading citizens and of numerous convents, a censor for the archdiocese of Mexico City, was an ascetic anti-intellectual.)

Sor Juana's change of attitude involved even a written "Petition to the Divine Tribunal for pardon of her faults." She renounced her study and writing, gave away all her books, otherwise stripped down her cell, and undertook penances. (She did remain, however, treasurer of her convent.) This turnabout is applauded as a conversion by hagiographers and puzzled over as a loss of direction by literary critics. There are certainly feminists to fume over it as a capitulation. Two years later Sor Juana Inés de la Cruz died at the age of 46, nursing her fellow nuns during an outbreak of the plague.

Teresa of Avila, whom one instinctively thinks of for comparison and contrast in this era, began a reform movement out of discontent with a convent very much like Sor Juana's. Juana Inés de Asbaje reformed nobody but herself, and that quite late—happily, we may add, for Latin American literature and for her place on the roles of astounding women. Her amazing story, swinging as it does between extremes, owes some of its energy and determination, perhaps, but also most of its grief and indignity to the double standards and social pressures of her place and time. *Hombres necios* have not, of course, been a monopoly of the baroque era. That unbalanced period was but one in a series that have left us, at the end of this present century, alas, with only the roughest beginnings of the collaborative spirit or of truly mutual respect.

EXCELLENCE IN THE MANAGEMENT OF RELIGIOUS

JOHN J. KARWIN, S.J., M.A.

For the past four years, Thomas J. Peters has sounded a radically new note for the world of business management. Notably, his best-selling views (expressed in *A Passion for Excellence*, coauthored with N. Austin, and *In Search of Excellence*, coauthored with R. Waterman) derive from the actual practices of extraordinarily successful businesses. Such a solid foundation for Peters's views assures his readers that they are not studying mere ivory-tower speculations. Indeed, reviews of Peters's books regularly show a marked enthusiasm for his reorientation to "the blinding flash of the obvious."

Although an immediate reaction may be that business managers in dark blue "power" suits and religious superiors in somber habits are far more different than alike, further reflection will suggest that these two offices perform very similar functions in society. After all, both roles essentially imply the supervision of subordinates in supplying the needs of a third-party clientele. That the motivation of business managers ordinarily includes elements other than "the glory of God and salvation of souls" does not preclude the application of Peters's ideas to religious superiors. From this perspective then, let us consider some of Peters's recommendations for business man-

agers and their possible application to the role of the religious superior.

MANAGING BY WANDERING AROUND

Peters's principal recommendation to business managers is that they do their managing by "wandering around" (MBWA). According to him, stereotypical business managers are simply not in contact with the world of their customers, suppliers, and employees—or even with their businesses proper. Rather, they are ensconced behind broad mahogany desks in grand paneled offices away from the tribulations of the nuts-and-bolts world of work. Three or more secretarial checkpoints often insulate them from so-called ordinary people: "I'm sorry, but Mr. Gotbucks is unavailable at this time. No, I don't know when he will be available. Would you care to leave a message?" Finally, their extensive perquisites provide them with a degree of creature comfort enjoyed by one percent of the population and resented by the other ninety-nine percent. From such an ambience, business managers deal with a world of the most important (read "general, remote") matters, struggling to manipulate bureaucracies so cumbersome that as many as

Business managers should take the doors off their offices or even move their desks to the corridors

223 sign-offs must be negotiated to introduce a single new product to the marketplace.

To such business managers, Peters proposes MBWA, i.e., leaving the fairy-tale world of running businesses by "SWAG" (if the sensitive reader will please excuse Peters's expression, "scientific, wild-assed guesses") and entering the real world of real people and their real tribulations. Business managers, according to Peters, should take the doors off their offices or even move their desks to the corridors. Better yet, they should be out chatting at every level with the workers actually producing their company's product, visiting the premises of the company's suppliers of raw materials, and listening, listening, listening. Peters urges this practice as a daily (rather than merely periodic) exercise. He even insists that the time business managers spend in their offices is actually wasted.

RESENTMENT TOWARD SUPERIOR

Religious superiors would do well to study how MBWA might also help them. Though many religious prefer not to consider even the possibility, a surprising percentage of members in more than one religious community feels a degree of anger and hurt toward their superior. The usual complaint is that superiors seem either unaware of or powerless before the common and personal problems in their communities. Significantly, this feeling can obtain even in cases of superiors who routinely hold the annual (!) manifestation of conscience, are generally available, and conscientiously strive to be the good guy. How can this be? Why such discontent in the face of such dutiful benevolence?

The reason would seem to be that these superiors stop with sincerely feeling benevolent, whereas their communities need something altogether additional. To the beholder, a superior's benevolent disposition rarely if ever seen in action is little different from chilly indifference, neglect, and insensitive government by SWAG.

Following Peters's recommendation of a kind of secular examination of conscience, religious superiors might review their past months' calendars to discern whether they had actually put their benevolence into action within their communities. What percent of their time was spent with delegatable "business" and what percent having heart-to-hearts with community members? How many evening meals were *not* taken with the community, leaving superiors ignorant of their communities' satisfaction with the menu and leaving communities to speculate about which fancy restaurant their superiors were enjoying without them? Were any rounds of golf played with wealthy lay acquaintances at a private country club? If any, how many were played with community members at the local municipal course? Did the superiors find themselves wondering at the absence of expressed community appreciation after having installed an unrequested washing machine and drier in each community member's room?

MANAGERIAL ATTITUDE ASKEW

After having urged business managers where to *be* in MBWA, Peters suggests how to *think* like the most successful among them think. Again, this lesson involves comparison with the thinking of the stereotypical business manager: "I'm the boss. You ain't paid to think. If you don't like what I'm telling you, there's the door. We don't need you. Just who the (expletive deleted) do you think you are?" Though such unvarnished expression may not as such issue from higher levels of management, it represents many employees' perception of their company's attitude toward them.

Stereotypical business managers assume that employees are the most irresponsible of orphan children and treat them accordingly. They distrust employees, herding them along with increasingly petty and demeaning rules, procedures, and forms. They share little if any significant information with employees and never seriously receive their suggestions for improvement. Finally, such business managers erode their employees' dignity by begrudging their work world anything other than what is required to maintain the system.

Naturally enough, the employees of such business managers feel like they are being treated like tools merely tolerated (and not appreciated) for only as long as is useful, automatons whose every move of the day is determined and policed by Big Brother. The behavior of such employees will inevitably re-

flect their treatment and confirm their managers' assumptive attitude toward them. Such an adversarial relation is thus self-perpetuating.

As a remedy for such a sorry state, Peters recommends that business managers promote among employees a sense of ownership and identification with their company. Why should this tactic be adopted? Because study after study demonstrates that employees' performance improves significantly when they believe they have even only a little control over their world. Why is this tactic actually effective? Because, unappreciated by stereotypical business managers, the fact is that people need to belong precisely as excellent collaborators and will excel if only permitted to. Consequently, Peters recommends that the business manager function primarily as an advisor-empowerer rather than as the rarely needed parent-director. The key notion here is that business managers will have exactly the kind of employee that is merited by their managing.

IMPROVEMENT DEMANDS EFFORT

As desirable as such a change may be, Peters does point out that it will come about only with sustained effort. Business managers given to bossing will feel a threat to themselves and an unnecessary risk to business when asked to abandon their old roles. Previously intimidated employees, too, will hesitate to believe a new offer of authority-with-responsibility. In the end, though, the far more contented and productive organization resulting will be well worth every effort made to bring it about.

Peters's remarks on ownership explicate to a degree the venerable axiom "power corrupts." It need not be stressed that *any* denial of the fulfillment of one's role within the human family is an utter abomination. Yet, such denials pervade the human race in many forms. Some are more subtle than others, of course, and all are instituted for fallaciously rational and necessary reasons. They remain abominations none the less.

As repulsive as the thought may be, denials of this type may insinuate themselves even into those models of the Christian way that are religious communities. The mere taking of vows neither guarantees exemption from the proclivity to limit this essential human freedom nor relieves religious of their fundamental human needs. Even the most generously disposed religious, if they suffer this kind of treatment, will inevitably behave like difficult children, despite their vows and despite unfounded suppositions to the contrary.

For this reason, religious superiors might heed Peters's lesson and contemplate their communities' ethos with an eye to discerning and eliminating any possible practices that are reductively de-meaning to the communities' members. Do religious superiors truly treat their subjects as adults

or merely assure them that they *want* to trust them? What attitude is implied by locking parts of the house to community members but supplying the community's hired help with keys to these same areas? Do religious superiors involve their entire communities in the running of the house or do they run the house through tantamountingly secret meetings of a council composed only of age-worn community members? Are the communities' financial records promulgated and discussed? Finally, on the rare occasions when a parent-director's firm hand is needed (e.g., in requiring reasonably neat dress and reasonably clean rooms), do religious superiors act promptly and directly?

LEADERSHIP MODEL PROPOSED

In recommending MBWA, Peters teaches business managers where to *be*; in discussing ownership, how to *think*. In his comments on leadership, he teaches business managers what to *do*. In studying the most successful businesses, Peters saw that their managers were not directly involved in the production or supply of their companies' services. Not only did they not work in the usual sense of the word but the lesson to be drawn is that they *should not* work, however tempting it might be to them to do so.

What, then, do business managers do? What is their role? Peters's contention is that it is principally to pay due attention to "what is supremely important" in any organization, namely, the cultivation of those values constituting the organization's vision. The essential contribution of business managers to their companies' enterprises is the transformation of a group of heterogeneous individuals into a team joyfully collaborating toward a distinct goal. "The model of manager as cop, referee, devil's advocate, dispassionate analyst, professional, decision maker, nay sayer, pronouncer" is to give way to the model of "leader (not manager) as cheerleader, enthusiast, nurturer of champions, hero finder, wanderer, dramatist, coach, facilitator, builder."

What actions are business managers to perform to realize their contribution? Simply put, they are to behave symbolically. Because they are ultimate authorities representing ultimate meaning within their companies, business managers are as gods to their employees. Everything they do, wear, say, and drink, and how they do these things, how they appear, where they go, with whom they speak, etc., are all powerful symbols instilling a set of values and attitudes in employees. Not only do they teach by word and deed but business managers also serve as a kind of universal presence genuinely concerned about both professional and human growth. To paraphrase the key notion here, employees will be as bad as business managers let them be but as good as business managers make them.

THE RELIGIOUS MANAGER'S PRINCIPAL CONTRIBUTION



THROUGH WHAT
THEY ARE WEARING
WHEREVER
THEY GO
BY WHATEVER
THEY DO
IN ALL THAT
THEY SAY

BEING
A SYMBOL

INSTILLING
ATTITUDES AND VALUES

Peters's position on leadership has a special note of urgency about it when addressed to those managers who are religious superiors. The unqualified ultimacy of the religious community's calling makes intolerable any state other than its total, joyful dedication to the Kingdom of God both within the community itself and among those to whom the community ministers. With what scrupulous honesty, therefore, must religious superiors review and strengthen their leadership of their communities!

Are religious superiors devoted full-time to leading, or have they succumbed to the temptation to work themselves (engage in the community's apostolate) rather than embrace the less immediately rewarding cultivation of workers? Do religious superiors celebrate the completion of their communities' apostolic cycles with a "thank you, well done" note on the bulletin board, a description of the past cycle's achievements, a liturgy of thanksgiving and a party? Are individuals who achieve little triumphs (especially if in a work beyond the ordinary) pub-

licly acknowledged? What kind of house do religious superiors supply to their communities? Do the houses' facilities, decor, and cleanliness say to their inhabitants, "Your presence is valued"? Do the variety and imagination of the meals served say "You are uninvited guests who for some unknown reason must be fed"? Are hobbies encouraged or denied space because "the room is needed to store broken furniture"? Do religious superiors rest in nourishing their communities' spiritual lives with only one perfunctory liturgy per week attended by ten percent of the community?

SOME FINAL REFLECTIONS

This brief application of Peters's ideas on management can evoke a variety of reactions. Some will rejoice on reading it; others will reject it out of hand. In either case, all will do well to review Peters's own writings to appreciate the entire human reality he presents.

Employees will be as bad as business managers let them be but as good as business managers make them

In instances wherein religious superiors are now practicing Peters's recommendations to some degree, this summary should console and confirm. May it encourage even more of a good thing.

In other instances, religious superiors might feel themselves in that awkward, stunned silence that follows the cry, "But the emperor has no clothes!" Frankly, on reading Peters's full presentation with its corroborating illustrations, one must wonder

what could possibly argue against incorporating his ideas into religious governance. A solemn "We don't do it that way" is, of course, no counterargument but merely a recognition of disparity by a possibly unexamined tradition. Whatever is to be done about Peters's "astounding novelty"? Discussion, prayer, and communal discernment in as open and honest a manner as possible under grace. Though such a process may possibly conclude that Peters's notions are misguided, it may also end with a blessed realization that "the way we did it last year" is long since ripe for improvement.

Finally, Peters's ideas on the team and on entrepreneurship imply much about *how* religious superiors might fulfill their responsibilities. In this matter, being responsible simply differs from keeping all managerial activity on hold until the Chief Executive Officer finds the courage required to make a decision. If religious are excluded from participating in the management of their own home, the community ethos will mutate into a division between the superior's "I" and the community's "they." How unnecessarily sad, when simply permitting adults to exercise their adulthood promises to develop a relatively fulfilled and involved family of apostles.

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Bullying Problem Dismissed Too Lightly

Psychologists Rowell Huesman and Leonard Eron of the University of Illinois at Chicago have reported, as a result of their twenty-two-year study, that "aggressive children who bully and harass classmates grow up to be less successful as adults, and they tend to hold blue-collar jobs and end up unemployed or in prison." Bullying is "a problem that has been dismissed too lightly for too many years," commented Stuart Greenbaum, a spokesperson for the National School Safety Center.

How can you tell if a child is being bullied? Experts say clues may include psychosomatic complaints—headaches, "tummyaches," etc.; fear of school in

general, or certain classmates; and suspicious-sounding requests for "extra lunch money." A bully might be extorting money from a child.

A study in Florida of third through sixth grades found that 15 percent of the boys and 10 percent of the girls had been bullied. The victims, observes psychologist David Perry of Florida Atlantic University, tend to be children who have low self-esteem and are physically weaker than their classmates.

In extreme cases, a bullied child may attempt suicide. Successful ways of curtailing bullying behavior include counseling programs, assertiveness training, and improved supervision of school playgrounds.

UNDERSTANDING THE CHILDREN OF ALCOHOLIC PARENTS

SEAN SAMMON, F.M.S., Ph.D.

There are approximately twenty-eight million children of alcoholics (CoAs) in the United States, and a disproportionate number of them are referred to school authorities and enter the juvenile justice system, courts, prisons, mental health facilities, and employee-assistance programs. These children are also more likely to experience spiritual problems and a range of somatic illnesses and psychological disturbances, for example, compulsive achieving, eating disorders, learning disabilities, anxiety, depression, and suicide attempts. Frequently the victims of child neglect, incest, and other forms of violence and exploitation, they are at high risk of becoming alcoholics themselves and of marrying persons who become addicted.

Alcoholism is a family problem, with every member eventually suffering its effects. Priests and men and women religious who grew up with chemically dependent parents can remember their family's pain. In later years, many of them come to realize that entering the seminary or novitiate gave them some distance from the problems at home. For example,

for some women, entrance into religious life has freed them from the sexual advances of their intoxicated fathers, and for some young men, the unpredictable anger of their mothers has troubled them less after they entered the seminary. Only as adults do some men and women understand the connection between their parents' rages and alcoholism.

How do CoAs adapt to the chaos and inconsistency in their families? By denying their feelings. Many also develop certain characteristics: inability to trust; an overdeveloped sense of responsibility; an addiction to excitement; and fears of abandonment, conflict, and loss of control. Frequently, the results are isolation, low self-esteem, difficulty maintaining satisfying relationships, depression, and feelings of shame and guilt.

Until recently, most people gave little thought to men and women who grew up in chemically dependent families. Why worry? Weren't a number of them successful and outstanding members of their professions? Apparently unscarred by their family experience, they have been referred to as "invul-

nerable” children. Of course, some children of alcoholics had problems later in life, but in general, concern about their physical, emotional, and spiritual health and their relationships with others was limited. Instead, attention focused on the chemically dependent person.

In this article, I will examine the difficulties faced by adult children of alcoholics (ACoAs), especially those who are priests and men and women religious. Both of these life choices provide settings where ACoAs may live out debilitating patterns of behavior learned during their formative years in the family.

DIAGNOSIS NOT EASY

Alcoholism is a chronic, progressive, life-threatening disease with no known cause or cure. It affects people’s physical, emotional, spiritual, and mental well-being and their ability to make choices. Alcoholism can be arrested and treated, but abstinence is only the first step on the road to sobriety.

There is no easy way of diagnosing the disease. Each addicted person is different, and questions such as “Do I have a drinking problem?” and “Am I an alcoholic?” lack ready answers. For example, neither the quantity of alcohol consumed nor a person’s ability to stop drinking is a measure of addiction. Many alcoholic men and women point to weeks, months, and even years of abstinence.

Other facts cloud the diagnostic picture. An alcoholism-prone personality has not been found; factors that would help detect high-risk drinkers are elusive. Drinking patterns also vary: some alcoholic persons drink throughout the day; others control their chemical use, restricting it to certain hours of the day or days of the week.

How can people tell if they are alcoholic? Dennis Wholey, host of the Public Broadcasting System television series *Late Night America* and a recovering alcoholic, offers this simple test for chemical dependency. Starting today, set a reasonable limit on the number of drinks you will consume each day for the next ninety days. The number doesn’t matter—two, three, even four drinks daily—so long as it is reasonable. Regardless of what happens during the next ninety days, agree to stay with that number. No excuses for graduations, anniversary celebrations, or difficulties at work. If you exceed the agreed-upon number, you have a drinking problem.

Researchers at Johns Hopkins University Hospital addressed the question differently, developing a twenty-item questionnaire to measure alcohol addiction. The test examines the effects of alcohol on work, family life, relationships, self-esteem, and sleep. People are asked if they crave a drink at a definite time each day, drink alone or in the morning, resent the advice of those who try to get them to stop drinking, or drink to escape worries and troubles.

What is the best predictor of chemical dependency? A family history of addiction. Alcoholism runs in families; it is a generational disease. Claudia Black, drawing on extensive pioneering work with CoAs, estimates conservatively that fifty percent to sixty percent of all alcoholic persons have, or had, at least one chemically dependent parent. Genetics and environment both appear to play a role in the onset and progression of the disease.

FAMILIES WITH ADDICTION

Families operate as systems. Members are linked together for a common purpose; rules govern their life and interaction. As systems, families adjust to maintain their balance. When money is short, members cut back on spending and budget expenses; the group works together to solve its financial problems.

Families with an addicted member have trouble keeping balance; their attempts at stability are always flawed. The results of several studies point out the dysfunction in these families: greater risk of divorce, child abuse, marital strife, or separation. Alcohol counselor Sharon Wegscheider-Cruse’s comparison of children from alcoholic families with those from other troubled families produced these statistics: three times as many children from addicted families are placed in foster homes; twice as many marry under the age of sixteen; the incidence of juvenile delinquency is much higher; twice the number develop emotional illness; and the number of suicide attempts is greater.

Family members who adjust to chemical dependency suffer a variety of consequences. Most CoAs avoid inviting friends home. Some assume the care of younger brothers and sisters and the undone housekeeping chores of their alcoholic parents. Many skip childhood; unable to relax, they become adults before having the opportunity to be children.

Flawed adjustments to addiction extend beyond the family’s children. The spouses of alcoholic men and women are often angry and guilt-ridden, filled with shame and self-hate. A woman waits up until her intoxicated husband arrives home so she can move his illegally parked car. She also changes the bedsheets when he gets sick following a night of drinking. With their self-esteem assaulted constantly, many family members develop physical and emotional illness: adjusting to addiction can result in ulcers, colitis, and the abuse of chemicals.

Alcoholic families are not all alike. The impact of the disease varies from family to family and from individual to individual within the group. Sociologist Robert Ackerman offers three primary reasons for these differences: (1) degree of alcoholism, (2) type of alcoholic, and (3) family members’ perception of life with the addicted person.

The “degree” of alcoholism refers to the problem’s severity. How frequent and steady is the

Alcoholism is a family problem, with every member eventually suffering its effects

drinking? Daily, only on weekends, in binges? Is the addicted individual able to hold down a job, function in social situations?

There are many different types of alcoholic men and women. Some are jovial when drinking, joke inappropriately, and fail to take themselves or other people seriously. Others are belligerent and abusive; they look for arguments. Still others are unpredictable: highly passive one day, they become physically, emotionally, or sexually abusive the next. Many restrict their drinking to the home; others imbibe only outside the family setting.

MEMBERS REACT DIFFERENTLY

The factor most important in determining the reaction of family members to alcoholism is their perception of its effects. The damage done to CoAs often comes not from what parents do, but from how their children interpret the events happening at home. Some feel they are living within a crisis situation and are totally devastated. Others, believing the disease is not harmful to them, may be affected minimally.

Other factors mediate alcoholism's effects on CoAs: birth order, number of youngsters in the family, the child's age when the parent's chemical abuse begins, sex of the addicted parent, chemical dependency in both parents, availability of other nurturing adults, and unusual athletic or intellectual talents in the child.

The dependent man or woman's chemical abuse generally dominates family life. Other members become "enablers"; they too often forestall the crises that could start recovery for the addicted person

and themselves. Some insist that alcohol is not the problem; they believe that if his employer were more appreciative or her friends more understanding, the dependent man or woman would not drink so much.

Enablers act out of a sincere but misguided sense of loyalty. Shame and fear motivate them; they hope to protect the family's reputation and self-respect. Alcohol counselor Ruth Maxwell points out that many enabling wives make the two mistakes of attempting to control their husband's drinking and of trying to find and eliminate his reasons for drinking. As a consequence, they avoid concentrating on their husband's need for treatment and their responsibility to make their own lives manageable.

Enabling starts almost imperceptibly. When social drinking ends in intoxication, enablers make excuses and smooth over embarrassing situations. Some misuse faith and religion: they pray for miracles instead of taking steps to change their lives. Most family members get serious about their enabling role when they take on the addicted person's responsibilities. With all the difficulties they face, why do enablers continue their fruitless efforts? Chiefly to avoid pain. Alcoholics and the members of their families unconsciously blind themselves to (i.e., deny) their shame: the fear that in some essential way they have failed as human beings.

In time the family's identity mirrors that of the alcoholic person. Each member becomes co-dependent, sharing in the disease and its symptoms: guilt, shame, highly developed defenses, repressed painful feelings, rigid and compulsive behavior, and restricted communication. Eventually, the system that should support the group supports only the disease. At this point the family needs more than alcohol education for recovery.

RULES GUIDING FAMILIES

Every family has its rules. They establish lines of authority; communication patterns; and the group's values, attitudes, and goals. A family's rules determine its reaction to change.

Healthy families formulate rules with all of its members in mind. Their realistic, human, and flexible directives foster communication. Members can be themselves; their self-worth is validated. Stated simply, in healthy families rules affirm everyone's different needs and capabilities; each member is encouraged to change and grow.

In alcoholic families rules are unrealistic, inflexible, and inhuman. No one benefits from them. The alcoholic person maintains access to the chemical; other family members sidestep the intervention necessary for change. All try to avoid their pain but realize eventually that their rules encourage only self-deception and dishonesty with others.

To establish consistency and stability in their lives, alcoholic families usually adopt these four rules: denial, silence, rigidity, and isolation.

THE RULES IN ALCOHOLIC FAMILIES

denial
silence
rigidity
isolation

INHUMAN
INFLEXIBLE
UNREALISTIC

Denial. In addicted families denial is life's cornerstone, a foundation for the basic conflict of many CoAs: the discrepancy between what they see happening within their family and what they are *told* is taking place. For example, some CoAs see mom passed out everyday when they come home from school but are told that "everything is fine, and don't tell anyone mom is sick again." Others are told, "We are one happy family, we enjoy being together." What do they see? Adults belittling and fighting with one another. Stated simply, this rule is cardinal in an alcoholic family: "There's nothing wrong here and don't you dare tell anyone."

By about age nine CoAs learn to deny what goes on at home. To survive, they hide and ignore their feelings: fears that dad will lose his job, embarrassment when mom shows up drunk at graduation, sadness in realizing how much they dread the holidays, anger about all the broken promises, guilt that they cannot heal the family's pain.

Many ACoAs guess at their emotions or read the reactions of others trying to figure out what they *should* feel. For some, only extreme feelings like rage, grief, and terror are real. Adult children of alcoholics end up with an impaired sense of reality. Most fail to understand what goes on in their world. Distrusting themselves and others, they live by this motto: If I imagine that it's not happening, maybe it will go away.

Silence. The "don't talk" rule enforces silence and secrecy. Members learn early not to "air their family's dirty laundry"; they are forbidden to discuss troubling situations with each other or people outside the family. The rule of silence also bans talk about feelings and emotions.

Addicted families don't talk about the real issues. The children often reach adulthood without having discussed their parent's addiction with anyone, including other family members.

The damage done to CoAs often comes not from what parents do, but from how their children interpret the events happening at home

Susan, a woman religious and an ACoA, had a father who would drink and drive. During his daughter's childhood years, he often took her with him when he went out to bars. Although Susan enjoyed being with her father, she was terrified when he was intoxicated and behind the wheel. At age eleven, Susan learned to drive by pushing her drunken father out from behind the steering wheel and driving the car home herself. She continued this practice for several years. Not until she was an adult did Susan tell anyone about her fear of driving with her father or that, as a child, she had to drive him home. What price did Susan pay for keeping this secret? She became extremely frightened when she was not driving; Susan felt *she* had to drive or something terrible would happen.

Children of alcoholic parents believe that talking only makes things worse. Disclosure of the family's secret will bring rejection: who would like them, knowing their parents fought bitterly over mom's drinking or that dad was abusive when drunk? Talking might also get dad upset, and drinking would follow with the implication that the child had caused it. They fail to learn this fact: nothing anyone says or does *makes* a chemically dependent person drink. Alcoholic men and women drink because they have a disease. How can ACoAs get free of the rule of silence? By talking about what happened to them and expressing their repressed feelings.

Rigidity. Alcoholic families are inflexible. They become more and more rigid as they adjust to the chemically dependent person's unpredictable behavior. Family members pay a high price: deterioration paralleling that of the addicted man or

woman. Faced with the alcoholic's blaming and self-righteous behavior, they feel shame and hate themselves. Eventually, family members feel helpless, abused, hurt, rejected, lonely, and out of control.

The alcoholic family's rigid structure stops children from growing up emotionally. Jack, a forty-year-old religious priest and ACoA, summed up his feelings this way: "I'm a grown man, but when I'm with my parents I feel like I'm six years old. I'm afraid to speak up for myself and walk around like I'm on pins and needles." Paradoxically, although Jack responds emotionally like a child when with his parents, he also feels that he lost his childhood. The freedom and joys of those years were never his.

In adulthood, the rule of rigidity becomes a need to control. Rigid rules of behavior afford mastery over unpredictable situations. They also undermine spontaneity, playfulness, and real happiness.

Isolation. The alcoholic family's structure works against the development of intimacy. Members deny feelings and facts about behavior, fail to talk about what is going on, lack trust, and for survival, isolate themselves from each other and those outside the group.

Children of alcoholics contend with an environment characterized by inconsistency and fear, guilt and blame, anger and resentment, and secrecy and denial. To recover, they need to break their family rules, a task that is neither quick nor easy.

CHARACTERISTICS ARE RECOGNIZED

Human-relations counselor Janet Geringer Woitiz has identified a number of characteristics commonly found in ACoAs. They

1. usually feel they are different from other people
2. take themselves very seriously: they have difficulty relaxing, letting go, having fun
3. judge themselves without mercy
4. are superresponsible or superirresponsible
5. have difficulty with intimate relationships
6. lie when it would be just as easy to tell the truth
7. are impulsive, often locking themselves into a course of action without giving serious consideration to alternative behaviors or possible consequences
8. have difficulty following a project through from beginning to end
9. are extremely loyal, even in the face of evidence that their loyalty is undeserved; they develop an incredible tolerance for inappropriate behavior on the part of others
10. constantly seek approval and affirmation
11. overreact to changes over which they have no control
12. guess at what is normal

These characteristics become apparent during times of stress when family members assume *roles* to deal with the crisis at hand. When the tension subsides, they shed these patterns of behavior. At the death of a family member, for example, someone becomes the group's "organizer" and attends to necessary funeral arrangements. Other members are then free to experience their grief more fully. In terms of roles, nonaddicted families delegate authority appropriately: children are not given the responsibility of parenting. In alcoholic families, roles are fixed, rigid, and follow CoAs into adulthood. Three roles are found commonly among ACoAs who are priests and men and women religious: the hero, forgotten child, and mascot.

THE HERO ROLE

The heroes in any alcoholic family are those warm, sensitive, and likable people who take care of the needs of others. Generosity is an attractive trait, but heroes purchase it at the price of their own well-being. Appearing larger than life, they find it difficult to accept the fact that to be human is to be limited. A forty-five-year-old woman religious admitted, "I'm a compulsive giver who needs to learn to be more selfish. I must quit serving everyone else at my own expense, but I don't know how; I feel so guilty."

Usually a family's oldest child, the hero grows up feeling special. Other children look to them for leadership; adults praise their behavior. Claudia Black, in *It Will Never Happen to Me*, points out that "responsible" heroes provide structure and consistency to alcoholic families when life is chaotic and unpredictable. If mom and dad are out drinking together, these heroes direct the other children to their bedrooms, ensure that they complete their homework, instruct them to change into their pajamas and go to bed. They make life easier for parents: the addicted man or woman can be preoccupied with drinking, the spouse with the alcoholic person.

Responsible heroes learn to be completely self-reliant. Finding adults undependable, they stabilize their life by living by this motto: "If you want to get something done, do it yourself." They also excel at setting short-term goals. "What will I get done today?" What can I expect to complete tomorrow?" By setting and reaching such tangible goals, responsible heroes achieve an abiding sense of accomplishment.

Another type of hero in an addicted family includes the "placating" ones. These sensitive youngsters take care of the emotional needs of the rest of the family. They comfort brothers and sisters embarrassed by mom's drunken behavior at the supermarket and dispel their siblings' anger when dad breaks another promise.

Placators rarely appear upset. They seem to have

few expectations and do not show disappointment when plans fall through; if troubled they keep it to themselves. At school these unselfish and uncomplaining children divert attention from themselves and focus it on others. They are usually well liked, since all their efforts are spent attending to others.

Heroes provide moments of hope and pride for their family. They usually excel in what they undertake, collect numerous trophies, and are seen as accomplished and successful. But because they cannot heal their family's pain completely, they always feel inadequate. No achievement is ever enough; they habitually harbor the belief that something *more* must be done before they have a right to take pride in themselves.

In adulthood, responsible heroes continue to take charge. Most assume leadership roles, seeking out organized situations where they can be in control. They find it hard to relax. For them, life is serious business; they are awkward and uncomfortable with frivolity. By their midtwenties most are isolated from people: these heroes take care of others but rarely allow for mutual relationships.

Placating heroes are similar. Their relationships lack mutuality; they give a great deal but take very little. As empathic listeners, they divert attention from themselves; their time is spent pleasing people, making them feel better. They are excellent negotiators, masterful at resolving conflicts. Ardent placators never disagree; they are the first to apologize even when an apology is unnecessary.

Placators rarely consider what *they* want; they forever discount their own needs. Most cannot bring themselves to explore the question "What can *you* do for *you* so that you'll feel better?" Consequently, they rarely get what they want from life.

Most adult heroes feel empty and unhappy. They experience little sense of accomplishment. Some are lonely and depressed; others are frightened and anxious. Most wonder about life's meaning. For all, the source of their difficulties is elusive.

Vocations Invite Heroes. Priesthood and religious life have often attracted heroes. These careers have emphasized perfection, control, self-discipline, and disregard of personal needs. Both have provided members with a ready-made identity and the opportunity to take care of others. What fertile ground for the hero's role to flourish! A teenager, for example, left home for the seminary and met with academic and athletic success. He appeared to get along well with his classmates. At times, this young man looked "too good to be true." Others struggled with adolescent growing pains; he seemed to have no problems. In time, however, a perceptive observer noticed that this hero's need to achieve, to be the best, had taken on a compulsive quality. He was never satisfied with himself, always had to do more and reach greater heights. By midlife, this young hero is likely to burn out. Trying to be per-

The alcoholic family's structure works against the development of intimacy

fect and caring for the needs of others at the expense of his own can be self-destructive.

Some women religious trade the role of hero at home for that of an overly responsible community member. They never say no, they fail to set realistic limits on their efforts, and they chronically overwork. Burnout is a constant danger. Their spirituality is often shallow; they may look like saints, but their sanctity has a compulsive quality. They *have* to be good.

Heroes and Alcohol. With regard to alcohol, some heroes begin adult life as confirmed abstainers. Many others do not. The drug performs wonders for them: it makes them less rigid and more relaxed. It helps them to feel adequate and assertive, to talk more freely about themselves, and to express their anger. Sometimes alcohol even allows some of them to be a little bit "selfish." In time, the psychological trap of addiction becomes a snare for many heroes, and by midlife a number of them are in serious trouble.

THE LOST AND FORGOTTEN

"Forgotten children" feel like outsiders in relation to the addicted family in which they are "lost" members. Usually middle children, these boys and girls are born into an emotionally overloaded situation. To the relief of the other members, they accept their unimportance, retire to the fringes of the family, and make few demands. Most end up feeling sad, confused, and fearful.

These lost children live in a fantasy world; imaginary friends become their companions. Here they are safe, secure, in control. At school, these young-

sters rarely speak up; most get lost in the shuffle. Consequently, their social development gets stunted. They fail to learn the skills needed for relationships and often make errors in judgment. The feelings of lost children go unexpressed, and the emotional life of others remains a mystery to them.

Many forgotten children have a difficult time during adolescence: they are overwhelmed by their burgeoning sexuality and the pressure to be part of their peer culture. To survive, they withdraw and take pleasure in solitary activities such as eating, watching television, or listening to music.

As adults, many lost children hide out. Some become self-reliant and independent. Others take whatever happens in stride; they avoid making waves. The stunted social growth of all, however, leads to trouble with intimacy. Most believe their chances of experiencing satisfying love relationships are slim. Without a doubt, loneliness is their most characteristic feeling. Eating provides gratification for many: they eat compulsively to fill up their emotional emptiness. Others compensate through materialism, placing great value on possessions and pleasure.

Common characteristics of adult "lost children," according to Sharon Wegscheider-Cruse, are a low profile; self-reliance; eating disorders; confusion about sex roles and sometimes sexual identity; feelings of helplessness, loneliness, and worthlessness; and taking inordinate comfort and pride in possessions. They need help to build a solid sense of self-worth.

Forgotten Children in the Clergy. At one time, religious and priestly life offered a safe haven to forgotten children. Obscurity was considered virtuous, relationships were carefully regulated, and the lost child's love of solitude and rich inner world could masquerade as a spiritual personality. Many became invisible in the diocese and community, out of sight and mind, the group's loner. The sisterhood, brotherhood, and priesthood often allowed this survivor of the alcoholic family to take a back seat in life.

Forgotten Children and Alcohol. Alcohol too frequently gives these persons a false sense of power: it temporarily removes their feeling of helplessness. With this new-found strength comes increased self-confidence. Although they often suffer from eating disorders, lost children also run the risk of becoming psychologically addicted to alcohol: it provides access to feelings they do not normally experience.

YOUNGEST BECOMES MASCOT

"Mascots" reduce tension in addicted families by clowning around. They use humor to divert attention from the group's alcohol dependency. The

mascot in most chemically dependent families is the youngest child.

Even healthy families "baby" their last-born children, protecting them from life's harsh realities. Alcoholic families go a step further and hide important facts from their youngest. Not only do they withhold information but they also report things that are untrue. Something in the group is terribly wrong, and the mascot knows it; everyone else conceals the fact. The results are often devastating: many mascots fear losing their mind; they learn to mistrust their experience. A diocesan priest recalls that during childhood he frequently lay awake listening to his parents argue bitterly about his mother's alcoholism. These battles lasted well into the night and left him wondering if his family would survive intact. When morning came, however, and others in the house gathered around the breakfast table, everyone acted as if the night before had been quiet and uneventful. The boy began to wonder about his sanity.

Family therapist Virginia Satir calls mascots "distractors." They are master manipulators. Their task is clear: distract in order to diffuse. While still toddlers, these children learn that showing off brings rewards: everyone laughs. The addicted person and family crisis escape the spotlight; the distractor is in control and gets the attention. Mascots resort to clowning whenever life presents a difficult situation; their humor dispels the tension. For a short period, family members can avoid dealing with their feelings of inadequacy, unimportance, shame, guilt, and loneliness.

Tense, anxious, and overactive, many mascots are incorrectly diagnosed as hyperkinetic by school authorities. Others dismiss them as jokers. A number of mascots also run the risk of remaining children forever. Because their sense of self-worth is shaky, they use avoidance and distraction to deal with difficult challenges and questions. Their relationships end up shallow and flighty.

Mascots usually do not learn to deal well with stress. Their families are overprotective, and even-

tually mascots learn to overprotect themselves. Fear becomes their most characteristic feeling. Among ACoAs, it is the mascots who have the greatest risk of developing emotional problems. Psychiatric illness and suicide are common among them.

Mascots have characteristic features. Wegscheider-Cruse identifies seven: immaturity, apparent fragility, hyperactivity, clowning, overdressing, supersexiness, or use of other bids to attract attention.

Mascots in the Clergy. Some mascots find their place in religious and priestly life. Dioceses and congregations have all known jokers, incessant talkers, people with annoying and distracting mannerisms, or fragile members whom the group protects. Not all of these are mascots, but the behavior of those who are helps distract the group from dealing with difficulties that arise. Mascots do for their fellow priests, brothers, and sisters what they did for their families: shift the spotlight away from problems and reduce the group's tension.

Mascots and Alcohol. Not a few mascots become addicted to alcohol or other drugs. While still youngsters, they use mood-altering substances to help them deal with the day-to-day pressure of life. They learn all too soon that chemicals can dull pain and can quiet the chronic fears that have made life painful.

In the next issue of HUMAN DEVELOPMENT an article will describe the process of treatment and recovery for ACoAs.

RECOMMENDED READING

- Black, C. *It Will Never Happen to Me*. Denver: Medical Administration Company, 1982.
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So You've Been FIRED

BRENDA HERMANN, M.S.B.T., A.C.S.W.

In his encyclical *On Human Work*, John Paul II wrote that "through work, humans collaborate with the Son of God in the building of the body of Christ and extend the Kingdom of God." For many, to work is to be. Some could not imagine an existence without meaningful work through which they are enabled to respond to a deeper call, be it within the church or within the daily circumstances of life.

Persons who work directly for the church expect that the environment will reflect the value of work, not measured by its kind, but by the fact that the one who does it is a person. The beginning, the subject, and the goal of all institutions is and must be the human being, writes John Paul.

This article will seek to examine some of the situations occurring in the church today in which people have not felt valued in their work because

they have been fired or let go. It relates the experiences of several people and suggests that processes are needed so that people are treated with dignity, respect, honesty, and fairness.

The article will not address the church's need to evaluate people who are incompetent in their work or the fact that people are often placed in positions with little or no preparation. Those issues pose as serious a concern as the firing of people without fair or just processes.

Within the last few years, several friends and acquaintances of mine have been fired from their jobs. Such events are not unusual in our present economic situation, but they are unusual in the sense that these people have all been men and women, primarily religious, who work in and for the "church." One of them said to me, "I grew up in religious life having

been told that there would always be a job for me; now I'm not so sure. Perhaps the time has come to work in another environment."

The church, like any other system, needs processes to evaluate incompetency and to challenge personnel to move out if they can no longer fulfill job or ministry requirements. How the church does this is part of the issue at hand. The growing phenomenon of firing laity, priests, and religious is not always, however, a question of incompetency. Some of the people I have spoken with were let go because of a lack of clear or written personnel policies, the inability of people to collaborate together as men and women, power and its control over choices, deficiency in long-range planning (especially in finances), want of discussion with the persons involved, and an absence of evaluation or supervision processes. In one situation, the person was not actually fired, but pressure was applied in such a way that the man was rendered powerless and left the position to save his self-esteem.

RELIGIOUS FEEL EMBARRASSED

What are the feelings and reactions of people who are fired? Today it is common for corporations to merge, or to be bought out, and more and more people are facing the loss of job security. The feelings of persons who are let go are described as those of shock, hurt, anger, disbelief, lowered self-esteem, depression, guilt, rage, shame, bitterness, and hostility. In some, there is an intense desire to get even either with the boss or the system. Most men blame the system, the bishop, the boss, the administration. Women tend to blame themselves first ("What did I do to deserve this?" "What did I do wrong?") before they move to anger at the system. In both men and women religious, there was the added embarrassment of their religious community and worry about how the community administrator and the other religious would perceive them. Similar to their lay male and female counterparts who must face family and friends, there was a deep sense of shame, depression, and fear. There was additional embarrassment if one of them was fired and the others remained.

The ways in which people dealt with being fired were numerous. One person plotted revenge for weeks; another phoned to awaken the director at 3:00 A.M. so that he would know what it was like not to sleep at night. One male religious related taking a credit card and spending two hundred dollars in one shopping spree. Another told of gaining weight because food became a welcome friend at a time when no other could be found. Some of the unhealthy ways of coping were described in terms of excessive alcohol consumption, drug taking, overeating, repression, religiosity, masturbation, and a rapid move to another assignment in order to forget and feel better. One religious stated that she

could not take another assignment because she was too angry and that she spent twenty-eight months "seeking" the right place. She did not easily face her issues, especially those of self-esteem and anger.

These were not incompetent individuals. Most of them had master's degrees or an equivalent and all had years of experience. For the most part they were (and still are) healthy, skilled, and vibrant people. The reasons for their being fired are varied.

ENTHUSIASM GREETSS ASSIGNMENTS

There is a growing trend in the church in the United States, based on the reduced number of men seeking ordination, that is reflected in the way in which a parish is staffed. In areas of our country where there are few priests available, parishes and missions are managed by an administrator or pastoral associate. These assignments are being taken by religious men and women, and in some circumstances by laity.

The assignment offers challenge and freedom especially to religious who have been trained to minister in more structured or traditional roles as teacher, nurse, social worker, hospital administrator, director of Religious Education, or school principal. The religious who take the positions are often seeking career changes and respond wholeheartedly to the challenge. In some cases, motivation has included a desire to be in charge of a parish (predominantly felt by women religious). New skills, relationships, localities, and perspectives are demanded. It is exciting, and people describe being enthusiastic. Some of them sought additional training and skill development in programs being offered throughout the country.

Enthusiasm wore thin, however, when the individual was faced with a lack of parishioner readiness, absence of support systems, poor diocesan guidelines or directives, and the want of someone assigned within the diocesan structure with whom the person could talk with on a regular, planned basis. The women, especially, had difficulty fitting in, particularly on "clergy days" and when invitations were sent only to "the pastor."

The following cases are examples of situations that occurred. They will be told in such a way that all individual identities are protected.

Case #1. The parish of St. Joseph had been staffed for years by a religious community of men. The community administration now declared that priests were no longer available. With the diocesan bishop's approval and blessing, a qualified lay woman was hired as an administrator. Regina moved into the rectory and began to break through the resistance of the people. In six months, she felt she had begun to empower the people to take responsibility. She was attempting to keep her role identified as not that of someone taking Father's place but as

A CONTEMPORARY TALE OF VULNERABILITY



that of someone developing a new role in the church.

In less than a year, the religious community "found" a priest, and he was assigned, as pastor, to the parish. This ordained pastor decided that the parish didn't need two leaders. Within the week, Regina was fired and was powerless to do anything about it. She went into a depression and needed time to separate herself from the incident. She realized that she had done nothing to deserve being fired but still felt like a failure. Regina needed professional assistance in coping with the hurt and the feelings of failure.

The diocese had no written policy for nonor-

dained pastors. It also had no long-range plan as to how the parish, without a resident pastor, would be staffed. The bishop felt personal allegiance to the religious community that had given years of service to the diocese, and although he felt very bad about the outcome for Regina, he realized that a priest pastor was a luxury. Regina's presence could have polarized the parish community, which was still in the throes of comprehending the emerging role of the nonordained pastor, especially when filled by a lay woman.

Without counseling, Regina would have joined the statistical count of many women who are hos-

tile, angry, and resentful and who display this through an inability to trust priests, bishops, or men in roles of church authority. Issues and accusations of sexism and power abuse are quick to surface in an atmosphere of win/lose. In some cases women religious have become more clerical than their male counterparts, much of it due to the inability of both parties to come to grips with accumulated hurt and anger.

Case #2. Over the years, men and women religious have served in diocesan administration. Although they acted as superintendents of Catholic schools, directors of Religious Education, or directors of Catholic Charities, they were not always considered part of the bishop's cabinet or chancery. Today, more dioceses attempt to bring department heads together for the purpose of sharing information, visioning, and planning.

Brother Ralph had been educated and professionally trained and had credentials in planning and management. He applied for a top diocesan position advertised in a Catholic journal. His community administration was behind his move into that diocese because they knew him to be a talented, capable man. Ralph, however, was not prepared for the dynamics that often exist within diocesan central administration. The bishop had a well-articulated plan on paper as to how his cabinet was to function, and Ralph was impressed by it. The cabinet consisted of diocesan priests, a lay man, a woman religious, and Ralph.

The cabinet met and, on the surface, things seemed to be going well. Soon it was evident that a them/us feeling had developed. Ralph felt confused. The priests appeared to pull together to protect themselves from what they termed a "devaluing" of their former experience as pastors. They believed that the style of leadership they had successfully used in a parish could be easily transferred to diocesan administration and to their work with diocesan staffs. The priests voiced belief in diocesan policies but seemed to feel that those policies did not apply to them. They expressed that they had invested more years in the diocese than the nonordained, who stay a while and then move on. The priests had come through the system and would remain in it. They knew they were integral to the diocese.

Ralph and the others were unable to grasp the ramifications of the priests' thinking and feeling. Ralph reasoned that they had been hired to do a job for which they were all qualified and that the diocese needed some new insights. Dialogue at the meetings was strained, and Ralph felt a lack of trust and an inability to openly share his pain.

Adding to the dilemma was the bishop and his style of leadership. He loved the diocese and he had wanted qualified personnel to assist him. He had not been able, however, to transfer the experience of the priests in a way that gave credibility to their

Religious communities can now expect that at some time one or more of their members will be fired or let go

new role in diocesan administration. He was at a loss as to how to support both groups without polarization. One of the priests was the bishop's personal friend, and the other members perceived that information about them was being divulged. None of this could be discussed. The tension mounted, and in ten months, the bishop decided to restructure his cabinet, eliminating some positions. Ralph's position was terminated, leaving him hurt and angry. He realized that the restructuring never permitted him dialogue, an evaluation process, and constructive rebuilding of relationships. He could only respond on a one-to-one basis, although he knew that the issue was within the whole group. Ralph now works for an urban renewal office as one of its major planning people. His brief time in diocesan work had soured him regarding church administration and full-time work in church ministry.

Noticeable in this account is the lack of preparation for collaboration, the style of leadership of the bishop, the self-esteem of the clergy, the superficial knowledge of the system in which the other people came to work, the inability of a group in conflict to seek the outside help it needed in order to grow, and the clergy's relationship with the bishop, which is often nonassertive. One of the clergy who remained on staff expressed great pain over the fact that several people lost their jobs while he himself never really wanted to be there. He said, "As a priest, I can't say no to the bishop. I feel that my oath of obedience to him does not free me to disagree or even stand up for what I know is right." Laity and religious do not often

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understand the stress a priest may feel when the people with whom he collaborates perceive him as weak or as being a "wimp."

Case #3. Another increasingly familiar scene in the church today is that of team or shared ministry as a means of fostering greater collaboration. Many of the teams are priests and religious who work together in the parish setting. Although more and more laity are also being employed as part of a team, the following deals with a priest and sister.

Rose and Jack were a pastoral team working in a rural area of the archdiocese. The two functioned very well together. Rose was an enabler of people, and Jack was very clear about his role as pastor and priest. The parish was flourishing.

The diocese had a personnel policy for the priests, and Jack believed he had three more years before he would be up for reassignment. Then one day he was called by the bishop and was asked to take an assignment more than a hundred miles away. Someone had to be moved and several reassignments would take place. Jack felt sad but could not find a serious enough reason to refuse the bishop. Within three weeks, he was gone.

Rose was crushed. Not only was she unready for the separation and the feelings it created but she was unprepared for the issues of the new pastor. He, too, had been asked to move from a place he loved dearly. He was grieving. He was a man who could not freely share his feelings, especially with a woman. Rose became angry and hurt and felt that the rebuff was personal. The new pastor's style of pastoring was different, and Rose began believ-

ing that, in his eyes, anything of the past was unnecessary or not good.

Under the stress, the new pastor made a decision, and Rose was given two weeks' notice. He could not cope with her anger and his own hurt and loss. The people soon took sides, and Rose was seen as a martyr. The people then proceeded to take out their own feelings of loss on the new pastor. In that situation, no one was a winner.

The diocese had a written policy on priest assignments, but what it did not have was a sensitivity to the issues of transition. Rose had no written policy to protect her. All parties simply denied their grieving processes, and a major decision was made by the new pastor in a time of emotional bombardment. Tempers flared, emotions ran high, and the congregation began a relationship with their pastor amid anger and frustration. Jack, Rose, and the new pastor all needed professional assistance to help them understand and cope with their transition issues. Rose was definitely a loser, as she was moved out of the system much more completely than either of the two priests.

What do these cases say about people, men and women, religious and clergy, who no longer can count on the system to employ or protect them? Today, a religious cannot expect to be hired solely because he or she is a religious. Community commitments are also questioned. Administrations of the past often placed people who were not able to do the work or who had serious personality problems, simply because the diocese wanted a religious of a certain congregation. Today, most diocesan administrators believe they can do something about people in positions who should not be there.

QUESTIONS RAISE ISSUES

What happens to those who are caught in the struggles of power, lack of policy, or poor administration? Can the church continue to arbitrarily hire and fire personnel without a loss to its commitment to collaboration, shared responsibility, and the witness value of religious, laity, and clergy working together?

Here are some of the questions that need discussion. They are not all-inclusive, but attempt to raise some of the issues.

- Is there still a value to religious men and women working together in parochial settings? Is that value being lost because of the struggles?
- Are religious viewed as people who have professional needs and who will sometimes fail in their accomplishments? Is failure allowed? Is evaluation provided when failure occurs?
- Are the questions of equality, living wage, shared responsibility, and collegial decision making all welcomed in the parochial environment?

- Are there written policies that include processes for evaluation, consultation, probation, hiring, letting go?
- Are there support systems created especially for those in stress-filled ministries?
- Are laity refused jobs for economic or other reasons? Is there a belief that religious cost too much because they now ask for equality?
- Are administrators more concerned about success than fidelity to mission?
- Are priests coming to a clearer understanding of the collective issues of women, especially those of anger, power, and sexism?
- Are religious more concerned about themselves and their issues than the ultimate mission of Christ?
- As a group, will the laity be the next victims of poor management by church personnel? Will the laity use due process, demand just wages, equality?
- Are clergy assigned to diocesan positions without proper preparation, often resulting in lowered self-esteem?
- Do bishops prefer an all-male, all-clerical cabinet because of their power over priests and their assignments?
- Do bishops encourage open dialogue with all employees, laity, religious, and clergy?
- Do women religious act out their anger about sexism and power on priests or men in authority who don't always deserve it?

LAITY REMAIN VULNERABLE

No doubt many of these issues have already been raised within dioceses, conferences of religious, and groups of employees, especially those most affected by church policies. The laity who commit themselves to church work pose additional concerns. Many of them have taken their educational preparation very seriously and see themselves as integral to the church and its mission. Lack of clarity on policy, church politics, and other issues, if not handled directly, will continue to be the cause of much hurt and anger. Laity who are fired do not have the support system of a religious community, and many of them cannot easily move to a new location for jobs.

For those who have lost a job in the church, the challenge is to integrate the felt failure into their spirituality. It is okay to fail. It is okay to feel like a failure, to be one. Important, however, is the abil-

ity to understand *why*, to take the time to accept the feelings, the reality, and to know when to move onward. Support systems are very important as are friends who love you as you are. One brother related the need to have someone listen, offer no comments, no verbal support, just listen. Only loyal friends can do so, for dealing with another's pain from failure can be difficult.

Religious communities can now expect that at some time one or more of their members will be fired or let go. That reality poses a challenge to administration in congregations. At times it may call for direct dialogue with a bishop; it may indicate that attention should be given to a system. One community superior related that she chose not to speak with the bishop because she feared that he would spread the word, thus creating tension for their religious in other dioceses. It may also say that community members need to be sensitive and nonjudgmental, since often, confidentiality will bind people, and "all the facts" can't be told. Perhaps religious communities today are also being challenged to rethink their placement preferences. They may discover that their call is not to parish, but to new and yet-unchartered areas of church ministry.

Religious men and women must be prepared to work in a system that is often governed by power and politics. If one naively enters into a parish, school, or diocese, with little or no understanding of how that system operates, what behavior is acceptable or not, at what level people share and operate, then the struggle will intensify.

For the religious who is fired, there is a need to feel valued and respected and to know that there still is a place for him or her in the church environment. The experience, though painful, can be a gift to a person who can now more closely understand the feelings of a Christ who failed, yet moved beyond that suffering to Resurrection.

Psychotherapist Nathaniel Branden writes, in *The Psychology of Self-Esteem*, that for a person to regain self-esteem, it is necessary after a fear-filled occurrence to think about it, assimilate it, and prepare for the future. In short, to take time to reassert mastery and control over one's life.

The church is both human and divine, a fact often forgotten by those who choose to work for its completion on earth. Perhaps we need to take the time to think about the humanness of our church, assimilate what we have learned, and prepare for the future. That humanness may bring us closer to the divine.

Organizational Culture

Implications for Leadership

ROBERT MUCCIGROSSO, Ph.D.

For those who find the phenomenon of leadership a source of almost limitless fascination, the axiomatic observation that leadership is the single subject most written about and least understood is at once upsetting and, in the final analysis, unchallengeable. Aside from the pleasure to be derived from this ironic comment, its major contribution resides in the fact that it may provide a moment's pause for the commentator whose zeal for expression outraces his or her ability to advance the level of understanding relative to leadership.

I begin with this qualification because (a) it is obviously not going to dissuade me from offering the analysis that will follow and (b) we live in a period where the dominant mode of analysis (rightfully so, as I have written in *HUMAN DEVELOPMENT* on other occasions) is "soft" rather than "hard," subjective rather than objective, impressionistic rather than scientific. The behavioral approach to leadership analysis seems to be in retreat, and appropriately, I believe, but one of the dangers involved therein is that we must continually hold all analyses to the test of our experience, lest we get lost in a sea of images, however poetic, that do not have demonstrable applicability and relevance for practitioners.

So I find myself attempting (as I read some of the creative men and women who devote their professional lives to developing theories of leadership that will further our understanding) a concur-

rent translation, so to speak, a bridge that will help the practitioner, so occupied with the press of the day-to-day, to close the gap between theory and practice.

Although I feel very much at home and at ease with the contemporary approach, and although I believe strongly that it is much more useful in the real world than some earlier approaches that wear the cloak of science and practicality but prove to have the permanence of paper rainwear, I also feel that it is important to continually make the effort to connect with the tasks confronting the practitioner—the individual found in the rectory, seminary, school, board room—who is charged with the responsibility to exercise leadership in the church context and to foster it in others. Accept what follows as just such an effort.

LEADER EXPRESSES CULTURE

The language of leadership has changed in focus to stress concepts such as "valuing," creating a sense of "purpose," and providing "vision." The function of leadership in the dominant mode of analysis is best understood in the context suggested by the title of such a work as *Leadership and Organizational Culture*, edited by Thomas J. Sergiovanni and John E. Corbally.

As in the latest work of Warren Bennis and Burt Nanus, *Leaders: Strategies for Taking Charge*, the

role of leadership is analyzed primarily in a context that views the organization as a cultural expression of its own. The leader is expected to articulate in words and action in a transforming and commanding way the beliefs of that culture—its values, its stories, the symbol system it manipulates—to provide meaning and purpose for those involved in its life.

In what constitutes a more theoretical approach to the same profile of leadership, which was espoused in the popular *In Search of Excellence*, by Thomas Peters and Robert Waterman, the analysts view the leader's responsibility as providing meaning and commitment for individuals in the organizational context primarily through the communication of a vision, a valuing, a sense of purpose that turns doubt into commitment and provides an answer to "why?" as well as "how?"

Before moving to consider what all this portends for the practitioner, particularly in the context of church leadership, it is useful to pause to take note of this particular stage in the evaluation of our understanding of leadership. Having passed through successive phases in which the leader was looked to for scientific and technological expertise, interpersonal skills, and political agility, we now look to our leaders, the literature suggests, for signs of cultural expression, defined in the terms mentioned above: creating meaning, a sense of purpose, and organizational vision. It is as though the "science" of leadership has caught up at last with the artist's view of sixty years ago, expressed most eloquently in the words of the poet Yeats in "The Second Coming":

Things fall apart; the centre cannot hold. . .
The best lack all conviction, while the worst
Are full of passionate intensity.

Ours is a time when meaning is under attack, when our shared values are few, when our sense of purpose is at best blurred. What results has been vividly demonstrated in the highly individualized approaches to what may appear to be altruistic decisions and life-styles (see *Habits of the Heart*, by Robert N. Bellah). The leader is challenged to re-establish the "center," to provide a sure ground to stand on, to help us break out of and beyond our own limited, even if enlightened, self-interest.

Although these concepts of leadership take a step up the rhetorical ladder, ascending the heights of ambition that may lead us to believe they are applicable only in the most dramatic scales, just a modicum of consideration brings us to an altogether different conclusion. For who is more challenged to create meaning than the vocation director? Who needs to find new ways of moving from doubt to commitment more acutely than one exercising leadership in the school context? Whose task is it to recreate a value system and a sense of purpose, if not the parent?

What are the implications of the contemporary understanding of leadership for these (and other) agents of transformational leadership in the day-to-day context? Specifically, what are the characteristics suggestive of the presence of the kind of leadership we have attempted to articulate? Whether for purposes of critical self-examination or, perhaps more important, for our work in the identification and formation of tomorrow's leaders—pastors, principals, and parents, remember!—it is important to initiate an examination of some of the practical conclusions that we may begin to derive from our reading of theory.

ASPECTS OF LEADERSHIP

The four characteristics identified below are by no means mutually exclusive. Nor are they meant to be an exhaustive list of the requisite skills, attitudes, and approaches to be associated with successful leadership. Each successive mode of analysis reveals an aspect of leadership that is best understood in relation to other approaches. The qualities discussed here emerge from those aspects of leadership that are most apparent in the contemporary mode of analysis.

1. Content. If the primary function of leadership is to provide a motivating vision for the organization, a sense of purpose and mission, a unifying value system, then the most basic requirement for the leader becomes content, mastery, and expertise. Although this may seem self-evident, I believe experience suggests otherwise. Expertise may not have fully recovered from the unfortunate lesson of the Vietnam era and the Watergate excitement, in which cases, specialization and the counsel of "the best and the brightest" brought on national disasters of historic proportions, undermining an entire society's capacity for trust in its leadership. The time may be right to remind ourselves of the necessity to develop leadership that, first and foremost, knows what it is about in a distinctive and enabling way.

The examples of successful leadership that emerge from *In Search of Excellence* abound with story after story the lesson of which is that the successful leader can at once dream dreams on the most inspiring scale and, out of necessity or proclivity, jump back into the trenches with the troops. Dream and detail merge. Indeed, perhaps what is suggested is that only the leader who commands detail has the luxury of being able to dream productively.

At the most fundamental level, a mastery of the content of a particular endeavor is needed lest the lofty, but essential, activities of instilling vision, purpose, and mission remain awash in a current of directionless ebb and flow and fail to arrive ashore to take root in fertile soil. In an age not noted for valuing qualities of discipline and bearing the scars of an earlier overreliance on expertise, perhaps we

need some prodding to help nurture in ourselves and in our future leadership a healthy respect for the nuts and bolts of our respective undertakings. Our first and most basic responsibilities remain, it should be obvious, to lead, direct, supervise, and establish sound programs of education, worship, formation, and community building.

2. Philosophy. In *Leaders*, Bennis and Nanus define the power of leadership as “the capacity to translate intention into reality and sustain it.” One of the essential fuels needed to effect this translation is a personal philosophy (and the ability to communicate it.)

Once the leader has attained the appropriate level of content mastery, to be an instrument of growth and achievement, personally and for others, interaction with that content must lead to a personalized vision. To provide vision for others, a personal vision of how things ought to be is axiomatic.

Statements of philosophy, in whatever context, are typically not looked on with delight. Perhaps because they are often required without rationale, perhaps because they are demanded out of context as though one’s philosophy needs necessarily to be devoid of any particularization, perhaps because the people who ask for them seldom have any genuine interaction with the finished product—for whatever reason, nobody responds with joy to the prospect of developing a statement of philosophy.

And yet, our experience with successful leadership repeatedly suggests to us that strong leaders are people who have developed a personal philosophy and have communicated it impellingly until it develops beyond the level of personalization to become institutionalized. Experience also teaches that, just as there is no single way of being an effective teacher or minister or parent, there are as many different philosophical approaches as there are effective leaders. What appears to matter is less the specific orientation of the philosophy and more the experiential basis for it (content, again) and the ability of the leader to communicate it.

In short, it is readily evident to those in daily contact with successful leaders exactly what they stand for. In fact, the institution appears able to recognize in the personal vision of the leader that which is central and that which is peripheral or even marginally counterproductive. In even the best situations, a balancing takes place that serves to build in limits and compensations. In this way, leadership and followership meld to produce an effective and efficient organizational thrust. In the absence of that personalized vision, however, the ability of the organization to compensate for the vacuum at the top seem sufficient only to attain a level of mediocrity.

3. Integrity. Bennis and Nanus, again, say in *Leaders*, “Managers are people who do things right and

leaders are people who do the right thing.” One of the qualities that enable a variety of philosophical approaches to succeed in moving organizations forward is integrity.

People will approach challenges and responsibilities differently in terms of experience, level of commitment, and individual capacity. Those of us involved in enterprises that are not subject to bottom-line analysis will furthermore often be left inevitably with very subjective evidence of our success or failure. No treasurer’s report or financial audit provides neatly packaged analyses of our own instrumentality. Like the heroic teacher/astronaut, we hope we “touch the future,” but the response to that touch can be years and years away and hidden from our eyes. Over the succession of days that constitute a career, the accumulation of hints that is our daily experience may provide us with a strong sense of how effective we are, but proof is beyond our reasonable expectation.

What we must often rely on, in terms of our own self-assessment as well as in terms of our credibility with others, is the integrity, the wholeness, the relevance, the honesty of our vision and our interactions. The transformative power of our individualized vision will more often be a function of its perceived integrity than of its orthodoxy, acceptability, or the degree of comfort (or discomfort) it may initially evoke in others. Individuals and organizations can be brought to take up the severest agenda if the call of leadership is seen as rooted in content, a well-articulated philosophy, and an honest commitment to bear the mantle of leadership responsibly.

4. Growing Amid Ambiguity. The poet Theodore Rilke wrote, “Live the questions now. Perhaps you will then live along some distant day into the answer.” On a more practical level, Donald Michael defines “the new competence” as

1. acknowledging and sharing uncertainty
2. embracing error
3. responding to the future
4. listening, nurturing, coping with value conflicts
5. gaining self-knowledge

Tolerance of ambiguity is, of course, related to each of these aspects of the competent person. Openness to uncertainty reflected in sharing, the ability to acknowledge the inevitability of error without being defeated by it, a courageous posture toward the coming unknown, and the development of interpersonal skills and the elusive goal of self-knowledge all demand a particular mind-set to move ahead in pursuit of an ideal. To delineate a vision and motivate others toward its attainment and to achieve and sustain all require, it is being suggested, an approach that does not need the illusion of certainty, the simplemindedness that insists on

Managers are people who do things right and leaders are people who do the right thing

sharp contrasts where only subtle shadings are possible.

To be exercising leadership means unavoidably to be dealing with the unpredictable, to be dead wrong at times, to be right but unacknowledged, to fail publicly, to succeed, but only from your own perspective. It subjects us inevitably to the vicissitudes of a tomorrow that may be unrecognizable. It depends finally on the responses of others in whose shoes we cannot walk, even for a moment; it challenges us acutely to come to a level of understanding of self that is very elusive.

NOT MERELY THEORY

I was invited recently by a group of concerned and involved clergy one morning to speak on the issue of leadership. Armed with the usual lists and

charts and diagrams, I plowed through my own vision of the successful leader, when one of the participants asked if I had ever really experienced this kind of leadership "in the real world." I was tempted to respond automatically in the negative. I was presenting an ideal, a goal, useful as a target, it is to be hoped, but admittedly unattainable. I was moved, however, by the many positive experiences I have had to assert that yes, I had experienced leadership of this kind, and I tried to depict as best I could several experiences I had been fortunate to have, wherein individuals really embodied for me authentic leadership. What emerged were not heroic portraits of epic proportions, but rather the quieter struggles of everyday dimensions in which individuals prepare themselves responsibly, internalize a vision, endeavour to the best of their abilities to motivate others as much by example as through anything else, and remain faithful throughout to their own sense of duty and right.

Attainable? Certainly, I think, if we point in the right directions. I have suggested that the need that emerges from the contemporary mode of analysis of leadership is for individuals capable of providing much-needed vision and purpose and values. It is my hope that the qualities I have discussed will contribute to our efforts to improve our own potential as leaders and to identify and develop church leadership for the future.

RECOMMENDED READING

- Bennis, W., and B. Nanus. *Leaders: The Strategies for Taking Charge*. New York: Harper and Row, 1985.
- Muccigrosso, R. "Leadership: What Can and Should We Teach?" *HUMAN DEVELOPMENT* 5(Fall 1984).
- . "Leadership for Excellence," *HUMAN DEVELOPMENT* 4(Winter 1985).
- Sergiovanni, T., and J. Corbally, eds. *Leadership and Organizational Culture: New Perspectives on Administrative Theory and Practice*. Chicago: University of Illinois Press, 1986.

BOOK REVIEWS

Modern American Religion, Volume I: The Irony of It All, 1893–1919, by Martin E. Marty. Chicago: The University of Chicago Press, 1986. 386 pp. \$24.95.

The therapist, formation staff member, or spiritual director carries a particular responsibility for sensitivity to the cultural environment and roots of those with whom he or she is working. The social, religious, and ethnic environment so shapes family, faith development, and readiness for growth that it cannot be avoided in fostering Christian maturity and wholeness. There are few historical and sociological studies that disclose the religious dimensions of the Christian journey in such a way as to make it useful in illuminating personal development. Martin Marty's account of early twentieth-century American religious experience is one of those valuable writings. It will serve well those interested in the interior journey as well as those who are interested in church history.

The Catholic Christian in the 1960s–1980s has experienced a cumulative exposure to change—theological, cultural, environmental, intellectual, and social—unparalleled in history, and certainly in the U.S. Catholic experience. Although the trauma of immigration and building a “U.S. Catholic culture” was a difficult task of transition, it was done within a protective communitarian environment, one which Marty characterizes as a cocoon or, for the more conservative, carapace. With the coming of the Council, sensitive and literate Catholics in-

ternalized the great twentieth-century struggles from which they had been largely insulated through the 1950s. Biblical scholarship, social discontinuity, theological pluralism and debate, changes and even open conflicts in ecclesiastical leadership, institutional decline and division, and new pieties and even fanaticism were all now elements in the Catholic psyche. The reflection that Marty provides on the diversity of Protestant, Catholic, Jewish, and Orthodox responses to early U.S. modernity is instructive in discerning and evaluating various responses to modernity among sensitive Catholics in the late twentieth century.

Marty brings a theological framework and the imagination of a preacher to organizing and exposing his material. For that reason it has a particular value to the believing reader. The theme of irony, the unintended consequences of human behavior before God, is the guiding principle in his work. The central question is how U.S. religious communities responded to the challenges of modernity. He groups the responses into five categories: those who embrace modernism, those who adapt to the modern, those who insulate themselves in protective communities, those who counter modernity, and those who attempt to transcend modernity by a broader religious vision. We can find many of these patterns continuing or being recapitulated in the Catholic community of the 1780s. His use of a variety of communities, specific, personalized, and community examples, and an uncluttered approach to the academic apparatus, make the volume stimulating spiritual reading as well.

In a moment when there is a temptation to see present crises and tensions as thoroughly unique, having the historical perspective on one's own community, which Marty provides for Catholics, is

in itself a therapy. Furthermore, in discerning God's call for future development, knowing more about the spiritual journey of communities with whom we live gives an objectivity and corrective for the narrow focus on our own. If God is active in human history, the recalling of our common autobiography is a mode of prayer and of discerning his presence ever anew.

—Brother Jeffrey Gros, F.S.C.

Christian Conversion: A Developmental Interpretation of Autonomy and Surrender, by Walter Conn. New York: Paulist Press, 1986. 347 pp. \$12.95.

Spiritual Development: An Interdisciplinary Study, by Daniel A. Helminiak. Chicago: Loyola University Press, 1987. 252 pp. \$15.95.

Out of sympathy for groups that I address, I have recently begun to open by promising, "This will be one talk that will *not* refer to Eriksonian stages of development and will *not* refer to midlife crisis." Those concepts have been overworked, often misapplied, and become hackneyed. But they cannot be ignored.

Here are two important and thoughtful volumes by scholars who survey recent developments in the social sciences, especially psychology, and apply them to questions of enduring interest in the spiritual field. There is a fair amount of common ground covered in the books, both in psychology and in theology (each author, for example, is influenced by Bernard Lonergan), but each carves out a new path of special interest to its author.

Walter Conn is a professor of religious studies at Villanova University. *Christian Conversion* is an interdisciplinary study that combines a philosophy of self-transcendence with a critical interpretation of developmental psychology. The book attempts in the process to establish a critical base for a foundational study of Christian conversion, the mysterious process of *metanoia* that has fascinated not only Christians but students of religion from Augustine through Merton and up to the television preachers of the eighties.

Conn's basic strategy is threefold. First, he attempts to show the fundamental connection between an adequate understanding of conscience and a normative understanding of conversion. Second, he situates the various dimensions of conversion within a pattern of personal development. Finally,

he shows how a critical understanding of conversion can be philosophically grounded in a theory of self-transcendence and empirically controlled by a psychology of development.

Put another way, Conn posits a radical drive of the personal subject for self-transcendence as the foundational interpretation of conscience. He locates this understanding of conscience within the context of developing personality and proceeds to his study of conversion within the framework he has thus established.

In building his framework, Conn surveys and samples Kierkegaard, Fowler, Gibbs, James, Kohlberg, Erikson, Piaget, Lonergan, and many of their commentators. His careful evaluation and skillful use of these in constructing his theory are reason enough to invest in this book. His master stroke, for this reader, is his use of Merton as a case study for the moral and religious dimensions of conversion. This is superb, both in adding to our understanding of Merton and in our understanding of ourselves as men and women of the twentieth century.

Christian Conversion is a carefully thought out book. It is not an easy one to read, but its richness will more than compensate for the effort a person devotes to it. Like all serious books, it presents the reader with the gift of the distilled thoughts and wisdom of a master thinker, available at one's finger tips, for extended reading when one is refreshed and eager to learn, or for brief consultation when one is puzzled and in need of clarification on a particular point.

The book contains an index and seventy pages of notes, most of them containing helpful comments along with their reference citations.

Daniel A. Helminiak holds a Ph.D. in systematic theology from Boston College and is working on a doctorate in psychology at the University of Texas in Austin. A student of Lonergan, he characterizes *Spiritual Development* as an attempt to situate in one comprehensive account a variety of issues that all impinge on his topic. The book is thus a contribution to a systematic treatment of spirituality.

Part one of the book reviews the literature that applies developmental psychology to spiritual development. James Fowler's *Stages of Faith* and Jane Loevinger's *Ego Development* are core documents in his understanding of spiritual development as a lifelong process, through stages, with an openness to an intrinsic principle of self-transcendence that promotes ongoing growth and integration.

Part two summarizes the theist contribution: God's activity as creative, conserving, and concurring; human response in ritual, prayer, and goodness. Human study and response here enhance a sense of well-being and place the psychological stages of spiritual development in a broader context of meaning but do not answer practical questions about spiritual development.

Part three explores the specific contributions that

Christianity brings to our understanding of spiritual development: human divinization in Christ and the role of the Holy Spirit in that process.

Each of these books deserves a more detailed and critical review than it receives here; yet a review delayed is an injustice to both book and author. Both books are splendid examples of American Catholic scholarship bringing the fruits of contemporary learning and applying them to the materials of faith. Neither book makes the other redundant: they complement each other in fascinating ways and will be stimulating companions to those who spend time with them.

—Jon J. O'Brien, S.J., D.O.

Process Consultation, Volume II: Lessons for Managers and Consultants, by Edgar H. Schein. Reading, Massachusetts: Addison-Wesley, 1987. 208 pp.

One of the classic texts in the area of organizational process and consultation is Edgar H. Schein's *Process Consultation* (Addison-Wesley, 1969). In it Schein articulates an approach to the helping process in an organizational context. He describes how a consultant can work with a manager in a way that the manager can learn to "perceive, understand and act upon process events" in his environment. This approach, an organizational equivalent to common counseling approaches, contrasts with the "expert" models of consultation. Schein's little book gives an account of what the significant organizational processes are: communication, functional roles, norms, leadership, group problem solving and decision making, and inter-group processes. Since its publication, it has been

a major work, very widely used by consultants, managers, teachers, and students of organizational behavior.

Now, eighteen years later, Schein has produced a second volume. In those years he found that the process consultation approach applied to managers as much as to consultants. A lot of a manager's time is spent enabling others to do their own jobs well. As expertise has become more narrowly defined, the facilitation of good decisions and good process becomes the function of the general manager. This second edition, therefore, aims to "re-affirm the concept of process consultation as a viable model of how to work with human systems, to clarify the concept where needed and to introduce some modifications and new ideas that elaborate on the original idea" (p. vii). There is practically no repetition of the material of the earlier volume. The additional process elements given focus are the management of change, organizational culture, strategy and tactics of intervention, intrapsychic processes, and the consultant and the manager as helpers. Each chapter is clearly written and the concepts well illustrated by concrete examples from Schein's own experience.

In the renewal of religious life and apostolic ministry there is considerable emphasis on process. Issues relating to strategic planning and management, decision making, discernment, community building, building collaborative relationships with non-religious colleagues, promoting justice, to name just a few, are key process issues. There is a critical need for religious leaders on all levels to have process skills. There is need for people with process skills who can help leaders of apostolic ministries with their process. There will always be a need for facilitative and skill-building models.

Process Consultation, Volume II is essential for anyone in the field of organizational renewal, whether as a consultant, a director of a ministry, a superior, a team leader, or a director of formation. With its predecessor as a companion volume, this little book is destined to be very widely used.

—David Coghlan, S.J.

Writing for Human Development

The principal intention of our Editorial Staff and Board in publishing HUMAN DEVELOPMENT is to be of help to people involved in the work of fostering the growth of others. This growth, which is as important for the well-being of society as it is for that of individuals, cannot be achieved apart from beneficial interaction between persons; nor can it be accomplished without the grace of the Creator who wants us all to live our lives as maturely as possible, and who is glorified by our doing so. The articles we publish are written to contribute to the promotion of such constructive interaction among persons, and between them and God.

The intellectual, emotional, spiritual, moral, physical, sexual, and cultural aspects of human development are all of deep concern to us. It is our hope that writers who desire to contribute to the ministry this journal represents will feel encouraged to deal with any of these areas of growth, keeping in mind the fact that our readers include church leaders, pastoral ministers, educators, religious superiors, spiritual directors, athletic coaches, religious formation personnel, campus ministers, missionaries, people performing healing ministries, parents, women and men engaged in lay ministry, and other people of various religious denominations who have in their care persons of all ages whom they want to help develop to the fullest degree of maturity, happiness, and human effectiveness.

We want the articles we publish to be of interest to as many of these readers as possible. We want the content of the articles to shed theoretical light on the various aspects of human development; we also desire to provide as many how-to articles as we can, in which the authors describe for our readers what they have learned from both their successful and their unsuccessful attempts to nourish the growth of others. We are especially interested in presenting articles that discuss the ways that development-related issues and problems are handled and ministries are performed in diverse cultural settings around the world. We want to receive reviews of books and films; reports on research, workshops, symposia, and courses; interviews; and letters to our editor.

In brief, we publish HUMAN DEVELOPMENT so that people wishing to become fully alive and to help others do the same can benefit from the knowledge and experience of writers at home in the fields of psychology, medicine, psychiatry, sociology, spirituality, organizational development, etc., who realize the importance of sharing their expertise with appreciative readers in 140 different countries, and who are generous enough to take the time to put their ideas on paper so that human beings can become what we are created to be: persons being made whole in the image and likeness of God.

Linda D. Amadeo, R.N., M.S.
Executive Editor

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Human Development: A Worldwide Effort

During the past several years, staff members of the Jesuit Educational Center for Human Development have provided workshops, courses, and programs, along with professional consultations, throughout the world. These presentations have been offered for religious leaders, spiritual directors, formation personnel, pastoral counselors, clergy, religious, and laity. Our staff welcomes invitations to travel, especially to Third World areas, as well as to other regions where topics and issues of the type featured in **HUMAN DEVELOPMENT** can be profitably discussed. Some of the locations where we have already conducted programs are indicated on this map of the world.



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1 Montgomery | HAWAII
11 Honolulu | MONTANA
20 Billings | GUAYANA
45 Georgetown | KOREA
57 Kusan |
| ALASKA
2 Anchorage | ILLINOIS
12 Chicago
13 Moline | NEW MEXICO
21 Santa Fe | HONG KONG
46 Nassau | MEXICO
58 Seoul |
| CALIFORNIA
3 Los Angeles
4 Oakland
5 San Diego
6 San Francisco | IOWA
14 Sioux City | NEW YORK
22 New York | INDIA
47 Bombay
48 New Delhi
49 Ranchi | PERU
60 Lima |
| COLORADO
7 Denver | LOUISIANA
15 New Orleans | OHIO
23 Cincinnati | IRELAND
50 Dublin | PHILIPPINES
61 Manila
62 Clark Field |
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8 Wilmington | MASSACHUSETTS
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17 Worcester | OREGON
24 Portland | ITALY
51 Rome | TAIWAN
63 Taipei
64 Taichung |
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25 Carlisle
26 Wernersville | JAMAICA
52 Kingston | THAILAND
65 Bangkok |
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27 Dallas
28 Houston | JAPAN
53 Tokyo | ZIMBABWE
66 Harare |
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29 Manchester | FRANCE
42 Grande Chartreuse | |
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43 Ramstein
44 Wiesbaden | |
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41 London | |
| | | | CHINA
40 Macao | |
| | | | AUSTRALIA
37 Melbourne
38 Perth
39 Sidney | |
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33 Nassau | |
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34 Halifax
35 Montreal
36 Winnipeg | |
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32 Milwaukee | |
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